

THE KASHMIRIAN ATHARVA VEDA.

BOOK ONE.

EDITED BY

LEROY CARR BARRET, M.A., PH.D.,

Of Johns Hopkins University.

A DISSERTATION SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF
THE JOHNS HOPKINS UNIVERSITY IN CONFORMITY WITH
THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY.

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The Kashmirian Atharva Veda, Book One.—Edited, with critical notes, by LEROY CARR BARRET, M.A., Ph.D., of Johns Hopkins University.

Prefatory Note.—This elaboration of the first book of the Pāipalāda is in the nature of the case an experiment and only that: nothing absolutely definite can be attained until the whole shall have been worked over in a manner somewhat similar to this. The form in which the material is presented is the result of some experimenting on my part and advice from Professors Bloomfield and Lanman. The startlingly corrupt and varied condition of the manuscript has made it difficult to maintain a good balance in attempting emendation: and has also made necessary a certain freedom and lack of rigid consistency in the form in which the text is handled. The main object has been to give an exact transliteration of the manuscript; but I have separated the stanzas, treating each one separately. Immediately after the transliteration of each stanza probable or possible corrections have been suggested; or sometimes the stanza has been rewritten embodying such corrections. Of prime importance are the references to occurrences of stanzas or pādas in other texts; these were supplied by Prof. Bloomfield's *Vedic Concordance*, to the manuscript of which he kindly gave me free access. When no references are given it will be understood that the material is new. Advance sheets of Whitney's *Transliteration of the Atharva Veda*, kindly furnished by Prof. Lanman, were helpful. I would here express my sincere thanks to Prof. Lanman for this assistance, as well as for stimulating advice,

and to Prof. Bloomfield for an interest and helpfulness which have been more than that of teacher to pupil.

The abbreviations used are the familiar ones, conforming to the list in Bloomfield's "The Atharva Veda," in Bühler's *Grundriss*: except that I have used Ś to refer to the Atharva Veda of the Śāunikiya School.

In transliterating I have used a vertical bar where the manuscript has a colon, a "z" to represent its sign for period, and the Roman period to represent the virāma. Sometimes I have used the dagger to indicate a corrupt reading retained. The abbreviation ms. (sic) for manuscript is used to avoid confusion with the abbreviation MS.

INTRODUCTION.

The condition of the ms.—Of course I used the well-known fac-simile of the Pāippalāda ms., edited by Professors Bloomfield and Garbe; this is an absolutely perfect fac-simile and much more satisfactory to handle than the original birch-bark. Before the original ms. in Śārādā was sent to Prof. Roth there was sent a copy in Devanāgarī; of this transcript he made a copy, and from his copy I made a copy of Book One, to which reference is made by T; the variants in my T may be partly due to a difficulty I found in reading Prof. Roth's Devanāgarī script. The value of T has been in supplying some of what is missing in the original on the first few folios.

The whole of f1 is gone. Three pieces of f2 are preserved, but are not arranged in proper order in the fac-simile (see below, p. 203). In f3 there are two large holes and two smaller ones. A corner is broken out of f4, taking half of the last three lines on each side and blurring part of another on f4b. On f5 about two-thirds of the length of the last four lines are gone. On f6a the latter half of the last five lines has been lost through peeling of the bark, and a few characters are also missing from two more lines at the same place. In f20 there is a small hole at the edge touching ll. 3-5; occasionally elsewhere a few letters are missing or blurred because of chipping of the bark. All of f21 is gone, and the lower part of f22; it seems clear that f22b never had more than the present five lines of script, the copyist having left the rest blank as he left f23a (not shown in the fac-simile). Book One ends f29b l. 4.

A goodly amount of what is missing is supplied by T, which shows itself a very good copy elsewhere and may therefore be taken as the equivalent of the original for the missing parts. T gives nothing for f1: for f2 it gives a complete text save about the amount of three pādas on each side: for f3 it gives all save one pāda at the end of f3a: in f4 it shows the same lacuna with the ms., about the amount of four pādas being gone from each side: on f5 it shows the same lacuna with the ms., about the amount of eight pādas being gone from each side: on f6a it gives all the missing part save one pāda. For f21 T gives nothing and for f22 it gives only what the ms. has. From this statement the state of the ms. when T was copied will be evident.

Numbering of hymns and stanzas.—A hymn is called a kāṇḍa (once kāṇḍikā), but more often the abbreviation kā appears; five kāṇḍas make an anuvāka. In this book every anuvāka except the last is numbered, usually in abbreviation and most frequently in the form “a 21.”

The numbering of the kāṇḍas is not very regular; 18 times the ms. shows no number at the end of a hymn, 6 times the one given is wrong: 9 times the form is kāṇḍaḥ with the numeral, 19 times it is kā with the numeral, 44 times it is the numeral alone. After No. 56 appears ekādaśānuvāke prathamā sūktaḥ, and after No. 57 dvitīyas sūktaḥ.

The stanzas are numbered only down through kāṇḍa No. 40, and even for one-fifth of those stanzas the numeral is lacking. The verse-end is usually indicated even if the numeral is lacking; very often the colon is wanting at the end of a first hemistich. The copyist seems to have become more and more slack in punctuation and to have tended to abbreviated forms in numbering the hymns and stanzas. Except when rewriting a stanza I have not regularly indicated corrections of punctuation and numbering.

The structure of the book.—First, in regard to the missing parts, it is evident that the loss of f1 takes away four kāṇḍas, for T has at the end of the first hymn on f2a * 5 prathamānuvākaḥ. The case is not so clear with f21; f20b ends with st. 2 of a 15 kā 2 and f23b begins in a 17 kā 3 in the middle of what is probably st. 2. Thus the number of kāṇḍas in a 15 and a 16 is not shown, but as all the other anuvākas have five kāṇḍas

each, save the last two which have six each, it seems very probable that these two anuvākas also had five kāṇḍas each: from this we may conclude that the book contained 112 hymns.

On f22a appears nearly all of a hymn which is surely a 16 kā 1; then follows the beginning of a 16 kā 2 and on the top of f22b appear the last two stanzas of what is very probably a 16 kā 3. It seems perfectly clear to me that the copyist then left blank the rest of f22b and all of f23a,—enough space to receive the rest of a 16 and the missing part of a 17.

In the case of 91 hymns the number of stanzas each has is clear, thus:

5 hymns have 3 stanzas each = 15 stanzas					
67	“	4	“	268	“
14	“	5	“	70	“
3	“	6	“	18	“
1	“	7	“	7	“
1	“	10	“	10	“
91				388	“

There are about 23 stanzas in certain hymns which are seemingly complete, but in which there is an uncertainty as to how many stanzas they now have or once had; also in fragments of hymns there are about 11 stanzas; so that the book as it stands contains approximately 425 stanzas.

Several kāṇḍas are in prose, but in the count I have not excluded them; and the total includes as complete stanzas those on the first few folios which are restored from T or Ś.

Of these 425 stanzas about 150 are new material; and of these 150 about 100 stanzas are comprised in 25 complete hymns, the rest being scattered about in varying amounts.

The stanzas for the most part consist of four pādas of the usual eight- or eleven-syllable types; a few kāṇḍas have stanzas of three eight-syllable pādas, and a few are merely prose formulæ.

Accents.—In this book, and even throughout the ms., the accentuation is sporadic; 58 stanzas are marked, 34 of these constituting 7 complete hymns. The system of marking is very like that of the MS. (cf. plate in ZDMG. xxxiii, 177), but it is done with black ink. The udatta is marked with a vertical stroke over the syllable, the anudatta with a vertical stroke under

the syllable, the dependent svarita with a dot under the syllable, and the independent svarita with a hook under the syllable. Mistakes in accentuation are very common. It seems worth remark that all save one of the accented stanzas occur elsewhere and most of them frequently.

Individualities and mistakes in orthography.—The remarks of Bühler in his *Kashmir Report*, 1877, p. 25, are of interest and value in this connection: also Karl Burkhard, *Die Kaçmîrer Çakuntalâ-Handschrift*, Sitzungsberichte d. kais. Akad. d. Wissenschaft zu Wien, Philos.-hist. Classe, 107ter Band, S. 481.

The anusvāra is usually the dot, but the ardhacandra form occurs, with the crescent turned up or down; the three seem to be used indiscriminately. At times the anusvāra is used to denote any of the nasals, and that too whether they be medial or final: on the other hand, final *m* is sometimes, though rarely, assimilated to a following consonant. At times final *m* at the end of a hemistich is written anusvāra, and the dropping of any final *m* is a very common error.

The jīhvāmūliya and upadhmāniya (I transliterate both *ṣ*) are regular, though visarga appears before *k* at times and rather frequently before *p*: *s* stands unchanged a few times before *k* and *p*, and regularly so before *s*, only rarely becoming visarga in this position: *s* becomes *ś* before *ś*. Omission of visarga is very common at the end of a hemistich, often accompanied by lengthening of a preceding short vowel. But often the visarga is the only mark of the end of the hemistich. The various writings of final *s* I have not made uniform.

The ms. never has an avagraha sign; when one is needed I have supplied it.

There are striking and rather plentiful instances of dittography and haplography: at times syllables seem to have been dropped without any cause. Sometimes two consonants are not ligatured, thus in effect inserting short *a*; the reverse too seems to happen, short *a* being dropped and the consonants ligatured. There are only a few marginal glosses, and these seemingly in the same hand with the body of the ms.

Before giving details it may be said that in Śāradā certain letters and groups of letters are almost or exactly identical; so confusions are to be expected between *ma* and *sa*, *ca* and *śa*, *cc* and *śca* and *śśa*, *u* and *ta*, *tu* and *tta*, *ku* and *kta*; the first or last con-

sonant is very often dropped in complicated ligatures; confusion is common between surd and sonant, between aspirate and non-aspirate, and between sibilants: all these characteristic errors are much in evidence in the Pāippalāda ms., which is remarkably full of mistakes although the script is very clear and easy to read.

The vowel signs are often dropped, especially that for *ā*; and there is considerable confusion between longs and shorts of the same quality. Double sandhi, especially when the resultant is *ā*, is common.

The sign for *yu* stands for *a* on f2a l. 3.

Rather frequent are interchanges between the i-vowels and their diphthongs; and between the u-vowels and their diphthongs.

Short *r* is found several times where *i* is necessary; moreover *r* and the combinations *ra*, *ri*, *ru* seem to interchange, and even *iri* and *ar* are found for *r*.

The well-known confusion of *e* and *aya* occurs; and *ayi* and *ahi* seem to appear for *e* and *āi*.

There are some cases of interchange between *kṛ* and *kṣ*: and the ligature *ṣk* is one of the most difficult to recognize.

It seems that *ca* and *ta* interchange, and there are several cases of confusion between *cch* and *ts*. The signs for *ja* and *ṇa*, also *jā* and *ṇu*, are enough alike to have caused some confusion.

Of the linguals may be mentioned *ḍ*, which looks like *ru* and is confused with it; also with *du*. One sign seems to serve for *ṣt* and *ṣth*, though for the most part T gives the one needed.

Either *t* or *bh* carelessly formed will look like the other; hence confusions of *tu*, or *tta*, and *bhu*; also between *ty* and *bhy*. A number of times the ms. seems to make no distinction between *tr* and *tṛ*. The sign for *tha* at times interchanges with that for *ṣa*. Similarity of signs causes confusion of *da* and *ca*; also *dy* and *bhy*. In ligature, if it is the first letter, *dh* is found confused with *ṣ*; if it is the second letter, with *v*.

There is considerable confusion between *n* and *r* as the first letter of a ligature; especially *nda*, *nma* and *rma*.

The ms. regularly has *vr* and *vr* for *br* and *br*; these writings I have allowed to stand.

This sketch of the confusions of signs is not intended to be exhaustive, but it may help to orient any who cares to look into the manuscript.

Relation to the Śāunakiya and to other texts.—Just about 200 stanzas of this first book of the Pāipp. appear also in Ś. and further a number of scattered pādas. There is material here which appears in Books 1–11, 14, 16, 18–20 of Ś.; but the most of it is in Books 1, 2, 3, 6 and 7. Of Ś. 1 there are 19 complete hymns here, 6 of Ś. 2; 5 of Ś. 6; and 4 of Ś. 3. Of the Pāipp. hymns before No. 34 only Nos. 27 and 29 have no correspondent in Ś., and even much of the content of No. 27 is in Ś.

The bulk of the new material lies between hymns 43 and 101, although nearly 20 hymns within these limits are not new.

Stanzas which in Ś. constitute one hymn are here sometimes divided into two or even more; and the two Pāipp. hymns may appear in different parts of this book or in different books (cf. Whitney's *Translation*): or the order of stanzas may vary in the two versions, or the hemistichs be differently combined: or stanzas which in Ś. are one hymn appear here with another stanza added, from another part of Ś., or from another collection, or with a new stanza.

Two hymns in this book occur only here and in RV., one only here and in TS., four only here and in Kāuš.: and there are a few stanzas hitherto known only in some one of the Sūtras.

When the same stanzas appear here and in Ś., interesting variants often occur; but only rarely can we go so far as to correct Ś. by the Pāipp. When a stanza occurs here, in Ś., and in other places too, it is decidedly noticeable that the Pāipp. reading often agrees with one or more of the others rather than with Ś.; especially with RV., and MS. or KS.

Conclusions of any definiteness could not be drawn from this experiment of limited scope: some of the observations in the preceding pages may serve as a working basis.

FRAGMENTS OF F2.

- f2a frag. 1. *āmṛtena vi rādhasi z kā 1 z divo*
 frag. 2. kāyaso manasā susevo*
 tiḥ z 2 z yunavadyābhi*
 r api gandharvāsu samudrā*
 upācaryantī z 3 z a*i*
 śvāvasuṁ gandha*
 mi z 4 z y*
 nomuha tābhyo gan*
 kā*

	frag. 3.	*garbho samīra *suṣṭā ny ūrṇobhu vi *ūṣaṇe tvam ava tvaṁ puṣka *keśeṣ* na
f2b	frag. 1.	*śaś catasro bhūmyā uta devā*
	frag. 2.	*snāvasu parvasu n* * * * *elaṁ śune jarāyu ttave ne *styos vanāyutam. ava ja *mānuvākaḥ z *ṇi bibhratā vācaspa *l z upane *soṣyate ṇi ram *tanū ubheya ratnī
	frag. 3.	na rādhasi m* vanasya yas patir ekā* si vrahmaṇā deva divya* diva sprṣto yajatas*

These fragments are not in their proper order in the facsimile: the first is frag. 1 of f2b, to which fits frag. 3 of f2a, so as to give the reading devā garbho samīra on the same line; then to frag. 3 of f2a fits frag. 2 of f2b, so as to give on the same line snāvasu parvasu na keśeṣu n*. And for the reverse, frag. 3 of f2b and frag. 1 of f2a fit together, so as to give on the same line na rādhasi māmṛtena°; frag. 2 of f2a follows frag. 3 of f2b, but not so as to give continuous reading.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ.—BOOK ONE.¹

5.

Ś. 1. 11.

* * * * *tevavī tasmāi varsmāi tā punaḥ prajayāsavī*
 * * *diśaḥ pradīśaś catasro bhūmyā uta*
devā garbho samīrayante vy ūjāvatu sūtave 2

In a read catasro divaḥ, in c garbhaṁ sam īrayante, in d vy ūrṇavantu; Ś. has sam āirayan tām in c.

suṣṭā ny ūrṇobhu vi yonim hāpayāmasi
śrathayā śūṣaṇe tvam ava tvaṁ puṣkale sṛja 3

¹ In the transliteration italicized words and letters are in T only. The division of words is based on that in T.

For a read sūṣā vy ūṛṇotu; in c sūṣaṇe. Ś. has biṣkale in d.
neva snāvasu na parvasu na keśeṣu na nakheṣu ca
avāitu pṣṛti śevalaṁ śune janāyu tuve

In c read pṣṛni, in d jarāyṽ attave.

Ś. st. 4ab has neva māṁse na pībasi neva majjasv āhatam; the reading of cd adopted here is that of Ś., which has a fifth pāda, ava jarāyu padyatām. ApMB. 2. 11. 19cde has sthavitry ava padyasva na māṁseṣu na snāvasu na baddham asi majjasu: st. 20 of the same is nirāitu pṣṛni śevalaṁ°. Cf. also PG. 1. 16. 2, where our second hemistich appears as first.

neva pāusena pīvasi neva kastyo nāyutām.
ava jarāyuvā padyatām 5 prathamānuvākaḥ

Read: neva māṁse na pīvasi neva kastyoś canāyutām |
 ava jarāyu padyatām z 5 z kāṇḍaḥ 5 z prathamānuvākaḥ z

For pādas a and c cf. under st. 4; PG. 1. 16. 2cde has nāiva māṁsena pīvari na kasmiṁś canāyatam ava°.

6.

Ś. 1. 1.

ye triṣaptāḥ paryanti viśvā rūpāṇi bibhratā
vācaspatir balā teṣāṁ tanvam adhy ā dadhātu me

In the first hemistich read pari yanti, and rūpāṇi bibhrataḥ.

This stanza occurs also MS. 4. 12. 1; 179. 14. Both Ś. and MS. have tanvo adya in d; for b see also Ś. 14. 2. 30b.

upaneha vācaspate devena manasā saha
asoṣyate ni rama * * **

In a read punar ehi, and for c vasospate ni ramaya* *.

MS. 4. 12. 1 has upa prehi in a, but it seems better to read with Ś.: in MS. the second hemistich reads vasupate vi ramaya mayy eva tanvaṁ mama. N. 10. 18ab is as in Ś.; in c it has rāmaya, and d as in MS.

* * * * nū ubheya ratnī ya * *
 * * * * vyajjayā vāca * * *

The third stanza of Ś. is:

ihāivābhi vi tanūbhe ārtñi iva jyayā |
vācaspatir ni yachatu mayy evāstu mayi śrutam.

upahūto vācaspatir upahūto haṁ vācaspatyu
soṁ sṛtena rādhasi mā mṛtena vi rādhasi kā 1

For the second hemistich read saṁ śrutena rādhasi mā śrutena vi rādhasi z 4 z kā 1 z For the first I make no suggestion.

The only parallel is st. 4 of Ś.; upahūto vācaspatir upāsmān vācaspatir hvayatām | saṁ śrutena gamemahi mā śrutena vi rādhiṣi.

7.

Ś. 2. 2.

*divyo gaṁdharvo * * vanaspatir ekā yava nomasā*
vakṣavīdyaḥ
ta tvā yosi brahmaṇā deva divya namas te stu divi
te sadhastham 1

Read: divyo gandharvo bhuvanasya yas patir eka eva namasā vikṣv īdyaḥ |
 taṁ tvā yāumi vrahmaṇā deva divya namas te 'stu divi
 te sadhastham z 1 z

In b Ś. has eka eva namasyo °, and in c divya deva.

diva sprṣto yajataḥ sūryatvag jātā harasò dāivyasya
ekāyaso manasā suṣevo mṛḍad gaṁdharvo bhuvanasya
yas patiḥ 2

In a read divi, in b avayātā; in c suṣevo but ekāyaso is a puzzle; [Perhaps for ekaḥ kāyaso.—*Ed.*] in d gandharvo.

Pādas abd here are the same with abc in Ś.; there d is eka eva namasyaḥ suṣevaḥ; b also occurs RV. 8. 48. 2b.

yuvanadyābhis sama jagmābhir apsarābhir api gaṁ-
dharvāsu
samudrāsāṁ sadana māhus tatas sadyā upācaryamti 3

Read: anavadyābhis sam u jagma ābhir apsarābhir api gandharva āśuḥ |
 samudra āsāṁ sadanaṁ ma āhus tatas sadya ā ca parā ca
 yanti z 3 z

The reading suggested here is that of Ś. except pāda b, which there has apsarāsv api gandharva āsīt; perhaps āsīt should be read here. Ś has yatas in d.

*abhriye didyur nakṣatriye yā vīśvāvasuṁ gamdharvaṁ
sacaśve*

tābhyo vo devīn namāitu kṛṇomi 4

In a read didyun, in b gandharvaṁ sacadhve; and for c tābhyo vo devīr nama it °.

*yāḥ klandās tāmiṣicayo akṣikāmā manomuhā
tābhyo gamdharvapatrī* * *karanumah kā* 2

Read: yāḥ klandās tāmiṣicayo akṣakāmā manomuhāḥ |
tābhyo gandharvapatrībhyo 'psarābhyo 'karaṁ namaḥ
z 5 z kā 2 z

8.

Corresponds to Ś. 2. 3.

* * *jabheṣajaṁ subheṣajayatu kṛṇomi bheṣajam

A possible reconstruction for this second hemistich would be:

* * bheṣajaṁ subheṣajaṁ tad u kṛṇomi bheṣajam z 1 z

Ś. st. 1cd has tat te kṛṇomi bheṣajaṁ subheṣajaṁ yathāsasi.

*ād aṅgās cataṁ yad bheṣajāni te sahasraṁ vā ca yāni te
f3a teṣāṁ asi tvam uttamam anāsrāvam arohaṇam.* z 2 z

Here (and often below) the virāma and period (z) are both used by the scribe.

Read in a aṅgā śataṁ; ārohaṇam in d.

In Ś. the first hemistich is ād aṅgā kuvid aṅgā śataṁ yā bheṣajāni te; the second as here save arohaṇam for ārohaṇam. Pāda c as here occurs VS. 18. 67c; ŚB. 9. 5. 1. 53c; MŚ. 6. 2. 6c; and elsewhere several times with unimportant variations.

*aruspānam idaṁ mahat pṛthivyābhy adbhṛtam. |
tad asrāvasya bheṣajaṁ tad rogam anīnaśat.*

For b read pṛthivyā adhy udbhṛtam; āsrāvasya in c.

This is st. 5 in Ś. where arussrāṇam stands in a and tad u in d: Ś. 1. 24. 4b is pṛthivyā adhy udbhṛtā (sc. śyāmā).

*upacikā ud bharaṁti samudrād adhi bheṣajam
aruspānasy ātharvaṇo rogasthānam asy ātharvaṇam. z
kāṇḍikā* 3

Read bharanti in a, and aruspāno 'sy in c.

The first hemistich is the same with the first of st. 4 in Ś.; the second is new, but cf. Ś. 4. 3. 7d, ātharvaṇam asi vyāghrajam-bhanam.

On the Pāli form upacikā see Bloomfield, SBE. 42. 511 and reference there to Morris in *London Academy* of Nov. 19, 1892, vol. xlii, p. 462. Cf. also Whitney's *Translation*.

One would expect aruspāṇa rather than aruspāna; the lexicons have not the word, but if its form is acceptable its meaning is clearly "protecting against wounds."

9.

Ś. 1. 10.

ayan devānām asuro vi rājati viśā ya satyā varuṇasya
rājñā |
udas pari vrahmaṇā śāsajanāi ugrasya manyo hrda
mantrayāmi z 1 z

Read ayaṁ in a, rājñah in b, tatas in c, and ugrasya manyor in d; perhaps śāsādāna might stand in c here as it does in Ś.; an acc. hrdaṁ would suit well in d. In b I leave viśā ya unsolved; Ś. has vaśā hi. For d Ś. has ugrasya manyor ud imaṁ nayāmi.

namas te jan varuṇasta manyavo viśvaṁ yayaḍ deva
nṛakeṣu dugdhaṁ
śataṁ sahasraṁ pra savāsy arbhā ayaṁ no jīvāṁ śarado
vyapāye z 2 z

T has suvāsy.

Read: namas te rājan varuṇastu manyave viśvaṁ yad deva ni
cikeṣi drugdhaṁ |
śataṁ sahasraṁ pra suvāsy arbhā ayaṁ no jīvan śarado
†vyapāye z 2 z

In b Ś. has viśvaṁ hy ugra ni °, and for the second hemistich it has sahasraṁ anyān pra suvāmi sākaṁ śataṁ jīvāti śaradas tavāyam. Pāda d as in Ś., also S. 2. 29. 2d.

yad uktā anṛtaṁ jihvayā vrajinaṁ bahu
rājñas tvā matyadharmāṇo muñcāmi varuṇād aham. z 3 z

In a read uvakthānṛtaṁ, vrjinaṁ in b, satya° in c.

amuñcam tvā vāiśvānarād akavām mahatas pari |
sajātān ugraha* * vr* * *hana z 4 z

Filling the lacuna from Ś. we may read:

amuñcam tvā vāiśvānarād akavām mahatas pari |
sajātān ugrehā vada vrahma cāpa cikīhi naḥ z 4 z kā 4 z

Ś. has muñcāmi in a, and arṇavān in b.

10.

Ś. 1. 16. 2, 3, 1, 4.

f3b sīsāyānvāha varuṇas sīsāyāyāgnir upāvati |
sīsam māindra prāyacchad amīvāyas tu cātam. z 1 z

T has cātanam in d.

In b read sīsāyāgnir upāvati, in c ma indraḥ, in d amīvāyās
tu cātanam.

In a Ś. has °ādhy āha, and for d tad ānga yātucātanam.

idaṁ viṣkandaṁ sā te idaṁ bād hate triṇaḥ |
anena viśvā sāsahī yā jātāni miśācyā z 2 z

In a read viṣkandhaṁ sahata, in b 'triṇaḥ, in c sāsahe, in d
piśācyāḥ.

ye māvasyām rātrim ujasku cājamaṁ triṇaḥ
agnis turyo yātuhāsāu naḥ pātu tebhyah 3

In a read 'māvāsyām, in b ud asthur and atriṇaḥ, leaving
cājamaṁ unsolved.

Pāda b in Ś. has °vrājam atriṇaḥ, and for cd it has agnis
turiyo yātuhā so asmabhyam adhi bravat.

yady ahaṁsv aśva yadi gām yadi pūruṣam.
sīsenā vidyāmas tvā yathā yatha no so vīrahā z 4 z
anuvākāu 2 z

In a read aśvaṁ, in c vidhyāmas, and for d yathā no 'so
'vīrahā. Read anuvāko. In a ahaṁsv probably conceals some
form of han.

In Ś. the stanza reads yadi no gām haṁsi yady aśvaṁ yadi
pūruṣam | taṁ tvā sīsenā vidhyāmo °.

11.

Cf. Ś. 1. 29 and RV. 10. 174.

abhivartana maṇinā yenendro abhi vāvṛte |
tenemaṁ vrahmaṇas pate bhi rāṣṭāya vartaya z 1 z

In a read °vartena, in d 'bhi rāṣṭrāya.

In b Ś. has vāvṛdhe; RV. has the verb as here but haviṣā for maṇinā; both Ś. and RV. have tenāsmān in c; in d Ś. has vardhaya, RV. vartaya. Pāda c as here also Ś. 19. 24. 1c; tenāsyā ° Ś. 6. 101. 2c; cf. RVKh. 10. 128. 12d.

abhivari sapatnahābhi yā no arātayah
abhi vṛtaṁnyantaṁ tiṣṭhābhi yo no durasyatu z 2 z

In a read abhi vāri as a possibility, in c pṛtanyantaṁ, in d durasyati.

In a Ś. and RV. have abhivṛtya sapatnān; the rest is given as in Ś. In d RV. has na irasyati.

abhi tvā devas savitābhis somo abhībhr̥ṣat.
abhi tvā viśvā bhūtāny abhivatuṁ yathāmasi

Read savitābhi somo ṭabhībhr̥ṣat, and in d abhivarto yathā-sasi seems probable.

In b Ś. has avivṛdhat, RV. avivṛtat.

ud asāu sūryo agād ud ayam māmakaṁ vacaḥ
yathāham śatruhāsany asapatna sapatnahā |

In b read idam, in c °hāsāny, in d asapatnas.

The first hemistich is the same with that of Ś. st. 5: RV. 10. 159. 1ab and ApMB. 1. 16. 1ab read ud asāu sūryo agād ud ayam māmako bhagaḥ: TB. 2. 7. 16. 4ab has ud asāv etu sūryo ud idam°. Ś. 4. 4. 2ab has ud uṣā ud u sūrya ud idam°.

The only parallel for c is Ś. st. 5c yathāham śatruho 'sāny. Besides Ś. 1. 29. 5 pāda d also occurs Ś. 10. 6. 30c and 19. 46. 7b. RV. 10. 159. 5a is asapatnā sapatnaghnī; ApMB. 1. 16. 5a is asapatnā sapatnighnī.

f4a sapatnakṣaṇo vṛṣābhirāṣṭro vṛṣāsahi |
yathāham eṣāṁ vīrāṇāṁ vi rājāni janasya ca z 5 z

Read: sapatnakṣayaṇo vṛṣābhirāṣṭro viṣāsahih |
yathāham eṣāṁ vīrāṇāṁ vi rājāni janasya ca z 5 z kâ 1 z

This stanza is No. 6 in Ś. Pāda a also Ś. 10. 3. 1b; the rest of the stanza appears in RV. 10. 174. 5, but with bhūtānām in c; RV. 10. 159. 6c and ApMB. 1. 16. 6c read yathāham asya vīrasya; pāda d in RV. reads as here, but ApMB. has vi rājāmi dhanasya ca.

12.

Ś. 2. 28. 1, 2, 4, 3.

tubhyam eva jarimaṁ vardhatām ayaṁ | māinaṁ man-
yena mṛtyavo hiṁśiṣas tvām
māteva mitraṁ praminā upasthe mitrenaṁ mitrayāt
mātv aṁhasā 1 z

Read: tubhyam eva jariman vardhatām ayaṁ māinam anye
mṛtyavo hiṁśiṣus †tvām |
māteva putraṁ pramanā upasthe mitra enaṁ mitriyāt
pātv aṁhasaḥ z 1 z

In c Ś. has memam anye mṛtyavo hiṁśiṣuḥ śataṁ ye. A variant of c, māteva putraṁ bibhṛtām upasthe, occurs RV. 6. 75. 4b; VS. 29. 41b; TS. 4. 6. 6. 2b; MS. 3. 16. 3b; 185. 16; N. 9. 40b.

mitraś ei tvā varuṇas ca riśādāu jarāmṛtyu kṛṇutām
saṁvidānāu |
tad agnir hotā vayoṇāni vidvān viśvā didevo janimā ni
vakti z 2 z

Read mitraś ca, riśādāu jarāmṛtyuṁ, vayoṇāni, and viśvāni devo °.

In Ś. a reads mitra enaṁ varuṇo vā riśādā; and d viśvā devānām janimā vi vakti. Pāda d as in Ś. also occurs Ś. 4. 1. 3b, and KS. 10. 13.

dyāus te pitā pṛthivī mātā jarāmṛtyuṁ kṛṇutām dīr-
gham āyuh
yathā jīvā ṛtyā upasthe prāṇāpānābhyām gupteś śa *m
himām z 3 z

Read jarāmṛtyuṁ, and śataṁ himān; I have no suggestion in regard to gupteś.

Ś. has the following variants; in a tvā for te, saṁvidāne at end of b, aditer for ṛtyā in c, gupitaḥ and himāḥ in d. Pāda b as here also occurs Ś. 2. 13. 2b; 19. 24. 4b with verb kṛṇuta.

tvam īśiṣe paśūnām pārthivānām ye jātā uta ye janitvā |
 *e*am p*āṇo hāsīn do pāno māinaṁ mitrā vadhiśar mo
 mitra* *

Read: tvam īśiṣe paśūnām pārthivānām ye jātā uta ye janitvāḥ |
 memaṁ prāṇo hāsīn mo 'pāno māinaṁ mitrā vadhiṣur
 mo 'mitrāḥ z 4 z kā 2 z

Ś. has uta vā in b, and memaṁ in d: pāda c also occurs Ś. 7.
 53. 4a.

13.

Ś. 2. 29. 4-7.

* * * * ṇena sṛṣṭo marudbhīr ugraḥ pra * * * *
 * * * * thivī pari dadāmi sa mā * * * * *

By taking words from Ś. to fill the lacunæ we get the following stanza:

indreṇa datto varuṇena sṛṣṭo marudbhīr ugraḥ prahito
 na agān |
 etaṁ vām dyāvāpṛthivī pari dadāmi sa mā kṣudhan mā
 tṛṣat z 1 z

In a, which also occurs Ś. 3. 5. 4b, Ś. has śiṣṭo for sṛṣṭo; the latter might be a corruption of śiṣṭo. The second hemistich in Ś. is eṣa vām dyāvāpṛthivī upasthe mā kṣudhan mā tṛṣat.

f4b ūrjam asmā ūrjasvatī dhattāṁ yatho smā payasvatī dhat-
 tam.
 ūrjam asmāi dyāvāpṛthivī adhātām viśve devā maruta
 ūrjam āpaḥ z 2 z

In b read payo 'smāi.

śivas te hṛdayaṁ tarpayantv anamīvo modamāmaś
 careha |
 savāsināu pivatām sattham evāśvināu rūpaṁ paridhāya
 māyām z 3 z

T has mantham for sattham.

Read śivās in a, pibatām mantham evāśvino in cd.

The first hemistich of Ś. is śivābhiḥ te hṛdayaṁ tarpayāmy
 anamīvo modisiṣṭāḥ suvarcāḥ: in c Ś. has mantham etam.

(tasya pātāraṁ sajātām puriṣam ūrja svadhāsajatām
 etam eṣā |)

This hemistich stands in the ms. after the numeral 3 of the preceding stanza. Whatever meaning we are able to get out of it does not seem to fit the context. If the first pāda were anything like 4a, we might throw out the two pādas as ditto-graphy.

indra etām sasrje vidyo gram ūrja svadhām ajatām etam
eṣā |
tayā tvañ jīva śaradas suvarcām sā tā śusro bhiṣajas te
akran. z 4 z

T has viddho in a.

Read: indra etām sasrje viddho 'grām ūrjām svadhām ajitām
†etam eṣā |
tayā tvañ jīva śaradas suvarcā mā ta ā susrod bhiṣajas
te akran z 4 z kā 3 z

In a Ś. has agra; in b ajarām sā ta eṣā.

14.

Ś. 1. 30.

viśve devāso bhi rakṣatesas utādityā jāgrata yūyam
asmin.
semañ samāna uta vānyanābhir memañ prā** āuruṣe*
e***o z 1 z

T has yūyasmin in b; and breaks off at prā.

The tops of the letters after prā show in the ms., and I feel sure that it has prāpat pāuruṣeye vadho 'ya.

Read: viśve devāso 'bhi rakṣatemam' utādityā jāgrata yūyam
asmin |
memañ samāna uta vānyanābhir memañ prāpat pāuru-
ṣeyo vadho yaḥ z 1 z

In a Ś. has viśve devā vasavo rakṣatemam; and in c it has memañ sanābhir.

ye vo devāṣ pitaro ye ca pu * * * * * tecam ugdham.
sarvebhyo vaṣ pari * * * * * se nayāthā z 2 z

By taking words from Ś. to fill the gaps we get the following reading:

ye vo devāṣ pitaro ye ca putrāḥ sacetaso me śṛṇutedam
 uktam |
 sarvebhyo vaṣ pari dadāmy etam svasty enam jarase
 nayātha z 2 z

In d Ś. has vahātha.

ye devā di * * * * * ntarikṣa oṣadhhīṣv apsu |
 te kṛṇu * * * * * tam anyāna pari vṛkta mṛtyum z 3 z

T has antakṣi in b.

Again filling the gaps from Ś., and emending, we get:

ye devā divi śtha ye pṛthivyām ye antarikṣa oṣadhīṣv
 apsu |
 te kṛṇuta jarasam āyur asmāi śatam anyān pari vṛṇaktu
 mṛtyūn z 3 z

For b Ś. has ye antarikṣa oṣadhīṣu paśuṣv apsv antaḥ.

f5a yeṣām prayātha uta vānuyātha hutabhāgāhutādaś ca
 devāḥ
 yeṣām vayas pañca pradiśo vibhaktās tām no smāi san-
 nasadhaḥ kṣaṇomi z 4 z

In a T has prayajā vānuyāsa; in d satrasadhaḥ.

Read: yeṣām prayājā uta vānuyājā hutabhāgā ahutādaś ca
 devāḥ |
 yeṣām vayas pañca pradiśo vibhaktās tām vo 'smāi satra-
 sadhaḥ kṛṇomi z 4 z kā 4 z

Pāda a occurs in the form yeṣām prayāja utānuyājāḥ, ApŚ.
 14. 32. 5b and TB. 3. 7. 10. 4. In c Ś. has yeṣām vah °.

15.

Ś. 1. 14.

aham te bhagam ā dade dhiṣeṣṇayava srja |
 mahāmūlāiva parvato jyog apatiriṣv āsāsahi z 1 z

T has dhiṣeṣṭa in b.

In b read 'dhi and srajam; the rest of b I cannot solve. In c
 read mahāmūlā iva; and in d jyok pitṛṣv āsāsāi is probably the
 correct reading. The ms. at times fails to join consonants, thus
 in effect inserting a (cf. preceding hymn st. 3d for the opposite):

even though jyog, and not jyok, is written here, this seems to be the reason for apatiriṣv.

The first hemistich in Ś. is bhagam asyā varca ādiṣy adhi vṛkṣād iva srajam: in b Ś. has mahābudhna, and in d it has āstām.

yat te rājanakanyān ayūn vi dhūyate yamaḥ
sā mātūr vadhyatām grhe atho bhrātūr atho pituḥ z 2 z

Read the first hemistich thus: yat te rājan kanyā tñayūn vi dhūyate yama. And in c read badhyatām.

In a Ś. has eṣā te °; in b vadhūr ni dhūyatām °.

yan te ketamā rājann imām u pari dadhmasi |
jyog apatiriṣv āsātā śīrṣṇas samopyā z 3 z

T has ketapā in a.

Read: yat te ketapā rājann imām te pari dadmasi |
jyok pitṛṣv āsātā ā śīrṣṇas samopyāt z 3 z

In the first hemistich Ś. has eṣā te kulapā rājan tām u te °; in d it has śamopyāt.

asitasya vrāhmaṇā kaśyapasya gayabhasya ca |
antaṣkośa vibha jāmāyopa nahyāmi te bhagaṁ z 4 z
anuvākāḥ 3 z

Read: asitasya vrahmaṇā kaśyapasya gayasya ca |
antaṣkośaṁ vibhā jāmāyo 'pi nahyāmi te bhagam z 4 z
kā 5 z anuvākāḥ 3 z

In a Ś. has asitasya te °; in c it has antaḥkośam iva jāmāyo. The lack of iva in Pāipp. makes the reading vibhā doubtful, and it seems probable that the reading here should be the same with that of Ś.

16.

Ś. 1. 23; TB. 2. 4. 4. 1ff.

naktaṁ jātāsy oṣadhe rāme kṛṣṇe apikn * * *

T has asikn * *.

As far as the ms. goes it reads like Ś.; by taking words from Ś. we may complete the stanza as follows:

naktaṁ jātāsy oṣadhe rāme kṛṣṇe asiknī ca |
idaṁ rajani rajaya kilāsaṁ palitaṁ ca yat z 1 z

kilāsaṃ da * * * * *
 * tvā soṣṇatām varṇa * * * *

T has ca * in a.

In completing this stanza I use the words of Ś., but emend pāda c on the basis of TB.

kilāsaṃ ca palitaṃ ca nir ito nāśayā prṣat |
 ā tvā svo 'śnutām varṇaḥ parā śuklāni pātaya z 2 z

In c Ś. has ā tvā svo viśatām varṇaḥ; TB. has ā na svo aśnutām°. In d TB. has śvetāni.

* taṃ te pralayanam ā * * * * *
 * * * * nir ito nāśayābhi * *

Filling the gaps with words from Ś. we have:

asitaṃ te pralayanam āsthanam asitaṃ tava |
 asikny asy oṣadhe nir ito nāśayā prṣat z 3 z

TB. has nilayanam in a; and asikniy asy° in c.

f5b * * * * tanūjasya ca yatvāci |
 dhūsyā kṛtasya vrahmaṇā lakṣma śvetam anenaśam. z 1 z

With the help of Ś. we get:

asthijasya kilāsasya tanūjasya ca yat tvāci |
 dūsyā kṛtasya vrahmaṇā lakṣma śvetam anīnaśam z 4 z
 kā 1 z

In c TB. has kṛtyayā kṛtasya°.

17.

Ś. 1. 12.

jarāyujaṣ prathama usriyo vṛṣā vātābhraja stanayann etu
 vṛṣtvā
 ma no mṛtāta tvago bhajaṃ ye kam ojas tredhā vi
 cakraye z 1 z

In b read vātābhrajās; in c the first three words are probably sa no mṛdāti, and bhajaṃ may be a corruption of bhañjan, or even rujān; for tvago I have nothing to offer unless it be tvaco, which is not satisfactory. We may read d as in Ś., ya ekam ojas tredhā vi cakrame.

In b Ś has ° eti vṛṣṭyā; and for pāda c it has sa no mṛdāti tanva ṛjugo rujān.

aṅge ṅge śocivā śuśriyāyāno yo gr̥hīta parasya gr̥bhīti |
aṅkonam aṅko haviṣā yajāmi hr̥dīrito manasā yo jajāna
z 2 z

We may safely restore a to read aṅge-‘ṅge śociṣā śiśriyāno, and d to read hr̥dīrito manaso yo jajāna; in b no doubt the sense is as in pāda d of Ś., but to emend definitely is not safe: in c haviṣā yajāmi is good, and it may be that the rest is only a corruption of the reading of Ś., aṅkānt sam aṅkān.

The stanza in Ś. reads thus: aṅge-aṅge śociṣā śiśriyānam namasyantas tvā haviṣā vidhema | aṅkānt sam aṅkān haviṣā vidhema yo agrabhīt parvāsyā grabhītā.

muñcāmi śidvasaktyā uda kāśa enaṁ paruḥ pabhar ā
viveśa yo syaḥ
yo trajā vātajā yaś ca śuṣmo vanaspatīn sr̥jatām par-
vatānś ca z 3 z

In a T has śīrṣaktyā uda kāśa; in b paruḥparur ā°; in c ‘bhrajā.

Read the first hemistich, muñcāmi śīrṣaktyā uta kāśa enaṁ paruḥ-parur ā viveśa yo ‘sya: in c read yo ‘bhrajā, and in d sacatām°.

Ś. has muñca in a, ā viveśā in b.

śam te parasmāi gātāya śam astu parāya te
śam te pr̥ṣṭibhyo majjabhyaś śam astu tanve tava z 2 z

T has majjabhyaś ca śam astu°.

Read: śam te parasmāi gātrāya śam astv ‘parāya te |
śam te pr̥ṣṭibhyo majjabhyaś śam astu tanve tava z 4 z
kā 2 z

Ś. has pronouns of the first person. In b Ś. has avarāya, which might perhaps be read for ‘parāya. For c Ś. has śam me caturbhyo aṅgebhyaḥ.

18.

Ś. 3. 8. 1-4.

ā yātu mitra ṛtubhis *al*amānas samveśayan pr̥thivīm
uśriyābhiḥ
tad asma * * * * * dadhātu z 1 z

T gives kalpamānas in a, and has usriyābhiḥ in b.

T has the correct reading of the first hemistich. Again drawing on Ś. we may suppose that the second hemistich read, tad asmābhyam varuṇo vāyur agnir vṛhad rāṣṭram saṁveśyam dadhātu.

In c Ś. has athāsmābhyam °.

* * * * * prati gr̥hantu me va *
* * * * * jātānām madhyameṣṭhā * *

For the sake of completeness I give the stanza as restored with the help of Ś.

dhātā rātiḥ savitedam juṣantām indras tvaṣṭā prati gr̥h-
antu me vacaḥ |
huve devīm aditiṁ sūraputrām sajātānām madhyameṣṭhā
yathāsāni z 2 z

Ś. has haryantu in b.

f6a * * * tārām namobhir viśvān devāñ hamuttaratve |
ayam agnir dīdāyad aham nameva sajāter uddho prati
vṛhadbhiḥ z 3 z

With the help of Ś. we get the following for the first hemistich: huve somam savitāram namobhir viśvān devāñ ahamuttaratve. In c of Ś. dīrgham stands where aham stands here, but I hesitate to read with Ś. Pāda d is to be read as in Ś., sajātāir iddho 'pratibruvadbhiḥ.

In b Ś. has ādityāñ; in c ° dīdāyad dīrgham eva.

ihed asādhanna puro gamātheyo gopāḥ puṣṭipatir vājat.
asmāi vaṣ kāmā upa kāmīnīr viśve devā upa satyām iha
z 3 z

T has asāthanna and gamātheyo.

Read: ihed asātha na paro gamātheyo gopāḥ puṣṭipatir va
ājat |
asmāi vaṣ kāmā upa kāmīnīr viśve devā upa †satyām iha
z 4 z kāmā 3 z

If pāda c can stand in this form, which is not at all certain, and if we suppose that satyām conceals some form such as saṁyantu, perhaps we may then translate, "to this man may your

desires come, may ye desiring females come; may all the gods together come to him."

Pāda a, as here, also Ś. 14. 1. 32a. In b Ś. has puṣṭa°. The second hemistich of Ś. is asmāi kāmāyopa kāmīnīr viśve vo devā upasañ yantu.

19,

Ś. 1. 9.

asmin vasa vasavo dhārayantu indras tvaṣṭā varuṇo mitro
agnih
imam ādityā uta viśve ca devā utame devā jyotiṣi dhār-
ayanta z 1 z

T has °yantu in d.

Read vasu and °yantv in a, and utame and °yantu in d.

Pāda a occurs Kāuś. 55. 17. In b Ś. has pūṣā instead of tvaṣṭā. In d Ś. has uttarasmin jyotiṣi °.

asmin devāḥ pradiśā jyotir astu sūryo agnir uta vā
hiranyam. |
uttareṇa vrahmaṇā vidhāhi kṛṇ* * anyān adharān
sapatnān. z 2 *

T has vibhāhi in c, and kṛṇvāno in d.

In a asmin may have been written under the influence of asmin in st. 1a; we may read with Ś. asya: and if pradiśā is not acceptable, read pradiśi with Ś. In c read vibhāhi, which may be the reading of the ms., since the sign transliterated dh is not perfect: in d kṛṇvāno.

In a Ś. has asya devāḥ pradiśi °: the second hemistich in Ś. reads sapatnā asmad adhare bhavantūttamañ nākam adhi rohayemam. Pāda d as in Pāipp. occurs Ś. 2. 29. 3d; TS. 3. 2. 8. 5d; MS. 1. 2. 10c; 20. 13; 4. 12. 3d; 185. 14, and elsewhere; with kurvāno, in KS. 5. 2d, and 22. 2.

om̐ yenendrāya samabharan payāñsy uttareṇa vrahmaṇā
jātavedaḥ
tena tvagiriha vardhayemañ rāyaspoṣaṃ śrāiṣṭhyam ā
dhehy asmāi z 3 z

Omit om̐: in c we may probably read tena tvam agna iha °.

This stanza occurs MS. 1. 4. 3: 50. 14; TS. 3. 5: 4. 2; KS. 5. 6. In a Ś. and TS. have sam abharah. In b all others have

uttamena; TS., MS., and KS. having haviṣā. For c TS. and KS. have tenāgne tvam uta vardhayemaṁ, MS. ° uta vardhayā māṁ. For d Ś., TS., and KS. have saṁjātānām śrāiṣṭhya ā dhehy enam; MS. saṁjātānām madhye śrāiṣṭhya ā dhehi mā.

*eṣāṁ yajñam uta varco **raya rāyaspoṣa* * * * **
** *trāsmad adhare bhavantūttame devā jyotiṣ adhatu*
*na ma **

T has varco vaneyaṁ in a.

Read: āiṣāṁ yajñam uta varco dade 'haṁ rāyaspoṣam uta
 cittāny agne |
 sapatnā asmad adhare bhavantūttame devā jyotiṣi dadhāt
 enam z 4 z kā 4 z

The supplied words are from Ś.; and pāda a is given as in Ś., though vareyaṁ is a possibility. Pāda d in Ś. is the same with d in Ś. st. 2; see above.

20.

Ś. 1. 19.

mā no vidam na vivyādhino mo bhivyādhino vidan.
 f6b ārac charvyāsmad viṣucīr indra pātaya z 1 z

For a read mā no vidan vivyādhino; read mo 'bhi ° in b, and charavyā asmad ° in c. With these corrections the stanza reads as in Ś.

viśva vo asmac charavaḥ patantu ye sthā ye cāsyā |
 devā manuṣyā ṛṣayo mitrān no vi viddhatu z 2 z

T has viśvaṁ ko in a; and vi vindatu in d.

In a read viśvaṁco for viśva vo; read in b ye 'stā ye cāsyāḥ; in d read 'mitrān and vidhyantu.

For the second hemistich Ś. has dāivīr manuṣyeṣavo mamāmitrān vi vidhyata. Ś. 11. 9. 23b is amitrān no vi vidhyatām.

yas samano yo samāno mitro no jighāṁsati |
 rudraś carvyā tām amitrān na vi viddhatu z 3 z

T has vi vindatu in d.

In a read samāno and 'samāno, in b 'mitro; in c read śaravyayā, and in d no vi vidhyatu.

Pādas ab are not found elsewhere, though there is similar phraseology in Ś. 11. 10. 25-27. The first hemistich in Ś. is yo

naḥ svo yo araṇaḥ saajāta uta niṣṭyo yo asmāñ abhi dāsati. Ś.
has etān in c, and mamāmitrān vi ° in d.

sabandhuś cāsabandhuś ca yo na indrābhi dāsati |
devās tañ sarve dhūrvantu vrahma varma samāttaram
z 3 z z caturtho nuvākaḥ z

Read: sabandhuś cāsabandhuś ca yo na indrābhi dāsati |
devās tañ sarve dhūrvantu vrahma varma mamāntaram
z 4 z kā 5 z caturtho 'nuvākaḥ z

Pādas ab occur Ś. 6. 15. 2ab where b reads yo asmāñ abhi °;
so also Ś. 6. 54. 3ab. The first hemistich of Ś. 1. 19. 4 is yaḥ
sapatno yo 'sapatno yaś ca dviṣaṁ chapāti naḥ. Pādas cd occur
as here in Ś. 1. 19. 4; RV. 6. 75. 19; SV. 2. 1222.

21.

St. 1=Ś. 7. 76. 1; st. 2-4=Ś. 6. 83. 1-3.

nāmannasaṁ svayāmsrasaṁ nasatībhyo vasattarā |
mehor asattarā lavaṇād vikledīyasī z 1 z

In a nāmannasaṁ seems hopelessly corrupt: read for b asatī-
bhyo asattarāḥ; for c sehor arasatarā, or possibly ā sehor ° as
Whitney suggests; in d read vikledīyasīḥ.

In Ś. a is ā susrasaḥ susraso.

apacitta pra pa uta suparṇo vāsater iva |
sūryaṣ kṛṇotu bheṣajaṁ candram ā vo pocchatu z 2 z

T has patata in a for pa uta.

In a read apacitaḥ pra patata, in b vasater, and in d 'poc-
chatu.

jenyekā syanyekā kṛṣṇikā rohiṇī dve |
sarvāsām agrabhaṁ nāma vīraghnīr upetana z 2 z

In the first hemistich read enyekā śyanyekā kṛṣṇāikā °; in the
second ° nāmāvīraghnīr apetana.

Pāda c occurs RV. 1. 191. 13c, as well as in Ś.

asūtikā rāmāyaty apacitta pra paṭisyati |
glāur iti pra paṭisyati sakalaṁ tena śudhyati z 3 z

Read rāmāyaṇy in a, and apacit in b.

In Ś. the second hemistich reads glāur itaḥ pra patīṣyati sa galunto naśīṣyati.

f7a apīto pacitvarīr indraṣ pūṣā tu cikyatu |
apetv asya grīvābhyo apa padbhyām vijānatā z 4 z

Read: apeto 'pacit tvarīr indraṣ pūṣā tu cikyatuḥ |
apetv asya grīvābhyo apa padbhyām †vijānatā z 5 z kā 1 z

Vijāmataḥ has been suggested for vijānatā.

22.

Ś. 1. 31.

āśānām āśāpālēbhyaś catūrbhyamṛtebhyah
idām bhūtāsyādhyakṣebhyo vidhēma haviṣa vayām. z 1 z

T has cattāntyamṛte° in b, and haviṣā in d.

For pāda b read catūrbhyo 'mr̥tebhyah; in d read haviṣā°.

This stanza appears also in TB. 2. 5. 3. 3, and 3. 7. 5. 8; AŚ. 2. 10. 18; ApŚ. 4. 11. 1; and pāda a ApŚ. 7. 16. 7. Of these AŚ., and also Ś., reads as here: in a TB. and ApŚ. have āśānām tvāśā°.

āśānām āśāpālās catvāras sthana devāḥ
te no nirṛtyāḥ pāṣebhyo muñcatāñhamo hasaḥ z 2 z

For d read muñcatāñhaso 'ñhasaḥ.

Ś. has in a ya āśānām°.

aśroṇas te haviṣā vidhema maśrāmas te ghr̥tenā juhomi |
ya āśānām āśāpālas turyo devas sa nas sabhūtam eha
vakṣat. z 3 z

T has vidhema masramas °.

In the first hemistich read vidheyam asrāmas te ghr̥tena °: subhūtam in d.

In Ś. the first hemistich is asrāmas tvā haviṣā yajāmy aśroṇas tvā ghr̥tena juhomi: in c Ś. has turīyo.

svasti mātṛ uta pitṛe no stu svasti gobhya uta pūruṣe-
bhyah

viśvaṁ suto suvidatram astu yog eva dr̥śava sūryam. z 4 z

In a T has mātṛ uta pitṛe; in both words the sign in the ms. is clearly tr̥, of course meant for tr. In d T has dr̥śeva.

In a read mātra uta pitre no 'stu: for d read jyog eva drśaye sūryam: for suto in c I have no suggestion. [Perhaps for su- (bhū)taṁ; cf. Ś.—*Ed.*]

In Ś. pāda b reads svasti gobhyo jagate puruṣebhyaḥ: and c reads viśvaṁ subhūtaṁ suvidatraṁ no astu: in d it has drśema, where I have written drśaye.

23.

Ś. 1. 32.

idaṁ janāso vidathaṁ mahad vrahma vadiṣyati
na tat pṛthivyāṁ no divi yataḥ prāṇantu vīrudhaḥ z 1 z

In a Ś. has vidatha; and in d yena prāṇanti.

antarikṣasam āsām sthānaṁ śāntamadām iva |
āsthānam asya bhūtasya viduṣkṛd bheṣatodanaḥ z 2 z

T has viduṣ ṭad in d.

For the first hemistich read antarikṣam āsām sthānaṁ śrāntasa-
dām iva. I can do nothing with bheṣatodanaḥ: read viduṣ ṭad.

In a Ś. has antarikṣa āsām, and in b sthāma; for d Ś. has
viduṣ ṭad vedhaso na vā.

f7b yad rodhasī rejāmāne bhūmiś cā naraśakṣatām
ādyam tad adya sarvādā vidur asse vavartasī z 3 z

The ms. has bhyam over ādyam in c; T has tad adyam.

In a read rodasī; in b probably nir atakṣatām on the basis of
Ś., and ca for cā; for vidur asse I have nothing to suggest.

Ś. has nir atakṣatam in b, and ārdram in c; for d it has samu-
drasyeva srotyāḥ.

viśvam anyābhi vavāra viśvam anyasyām adhi śrutaṁ |
dive ca viśvavedhase pṛthivyāi cākaran namaḥ z 3 z

Read: viśvam anyām abhi vavāra viśvam anyasyām adhi
sritam |

dive ca viśvavedase pṛthivyāi cākaran namaḥ z 4 z kā 3 z

In a Ś. has abhīvāra; in b tad anyasyām °; in d akaram.
This stanza occurs also TB. 3. 7. 10. 3, and ApŚ. 9. 14. 2: pāda
a is viśvam anyābhi vāvṛdhe, pāda c dive ca viśvakarmaṇe, b
and d as in Ś.

24.

Ś. 1. 15. 1, 4, 3. 2.

saṁ saṁ sravantu sindhavas saṁ vātā divyā uta |
tebhīr me sarvāis saṁsrāvāir dhanam saṁ srāvayāmasi
z 1 z

For b Ś. has saṁ vātāḥ saṁ patatṛiṇaḥ; and for the second hemistich imaṁ yajñaṁ pradīvo me juṣantām saṁsrāvyeṇa hav-iṣā juhomi; the second hemistich as in Pāipp. appears in Ś. st. 3 and 4. Pāda a also appears in Ś. 2. 26. 3a, with paśavas, and 19. 1. 1a, with nadyas; b as in Ś. also occurs Ś. 19. 1. 1b.

ye saṁsrāvas saṁ sravanti kṣīrasya codakasya ca |
tebhīr me sarvāis saṁsrāvāir dhanam saṁ srāvayāmasi
z 2 z

In a read saṁsrāvās; Ś. has sarpiṣaḥ for this.

ye nadibhyas saṁ sravanty ucchāmas saramakṣikā |
tebhīr me sarvāis saṁsrāvāir dhanam saṁ srāvayāmasi |
z 3 z

T has ucchāsas in b.

In b read utsāsas; for the rest of b I can suggest nothing, unless it be the reading of Ś., sadam akṣitāḥ.

In a Ś. has nadinām.

idaṁ havyā upettanedaṁ saṁ srāvaṇā uta |
ihāita sarvo yaṣ paśur asya vardhayato rayim z 4 z z z

Read: idaṁ havyā upetanedaṁ saṁsrāvaṇā uta |
ihāitu sarvo yaṣ paśur asya vardhayata rayim z 4 z kā 4 z

There is no parallel for a as given here. Ś. 1. 15. 2 reads ihāiva havam ā yāta ma iha saṁsrāvaṇā utemaṁ vardhayatā girāḥ | ihāitu sarvo yaḥ paśur asmin tiṣṭhatu yā rayiḥ.

25.

Ś. 1. 33; TS. 5. 6. 1.1 and 2; MS. 2. 13. 1: 151. 7; ApMB. 1. 2. 2 ff.

om hiraṇyavarṇās śúcayaṣ pāvakā su jātās kaśyāpo yāsv
īndraḥ
yā agniṁ garbham dadhiré súvarṇās tā na āpas śām syonā
bhavantu z 1 z

In ab read pāvakā yāsu °; in c gārbhaṁ and suvarṇās; omit om̐.

In addition to the places cited above, pāda a occurs MS. 1. 2. 1a: 9. 12; ApŚ. 10. 6. 1 (bis); ApMB. 1. 2. 1a, and 2. 6. 16; TB. 2. 8. 9. 3; HG. 1. 10. 2; 21. 15.; 2. 18. 9. In pāda b TS., MS., ApMB. have kaśyapo as here, TS. and MS. indraḥ as here: Ś. has savitā yāsv agniḥ; and ApMB. has agniḥ for second name. Pāda c, as here, only in Ś. and ApMB; but see under st. 3. Pāda d, as here, in Ś., TS., MS.; also AG. 4. 6. 15d: ApMB. has tās ta °.

yāsām rājā vāruṇo yātu mādhye satyānṛté avapāśyañ
jānānām. |

f8a yā agniṁ gārbhaṁ dadhiré súvarṇās tá na āpaś sám syonā
bhavantu zz 2 z

Read yāti in a, suvarṇās in c.

The first hemistich, as here, is in Ś., TS., MS., and ApMB. as cited at the head of the hymn; also RV. 7. 49. 3ab. See under st. 1 for cd of Ś. and ApMB.; TS. and MS. have madhuścútaḥ śúcayo yāḥ pāvakās °.

yāsām devā diví kṛṇvanti bhakṣām yā antárikṣe bahudhā
bhavanti |

yā agniṁ garbhaṁ dadhire suvarṇās tá na āpaś sám syonā
bhavantu z 3 z

Supply accents in c; read āpaś in d.

The first hemistich, as here, occurs in Ś., TS., and MS.; ApMB. has niviṣṭāḥ at end of b. Pāda c, with virūpās for suvarṇās, occurs in the first stanza of TS. and MS. versions.

śívéna cákṣuṣā paśyatāpaś śíváyā tanvòpa spr̥setvátvá-
cam̐ mécam̐ |

ghṛtaścútaś śúcayo yāḥ pāvakās tá na āpaś sám syonā
bhavantu z 4 zz pañcamo nuvākaḥ z

Read: śívéna mā cákṣuṣā paśyatāpaś śíváyā tanvópa spr̥sata
tvācam̐ me |

ghṛtaścútaś śúcayo yāḥ pāvakās tá na āpaś sám syonā
bhavantu z 4 z kā 5 z pañcamo 'nuvākaḥ z

The first hemistich, unaccented, appears as the first hemistich of Pāipp. 1. 33. 4; also Ś. 16. 1. 12ab; these, as also the versions of TS. and MS., read as the Pāipp. here: so too AB. 8. 6. 10. ApMB. has paśyantv āpaś in a, and spr̥santu tvācam̐

te in b. Only Ś. and ApMB. have the second hemistich as here, the latter having tās ta ° in d.

26.

Ś. 1. 24, with a stanza inserted between st. 3 and 4 of Ś.

suparṇo jātaṣṭh prathamasya tvaṁ pittam āsita
tuvāsurī jighāṣitā rūpaṁ cakre vanaspatih z 1 z

Read āsitha in b, and tavāsurī jighāṣitā in c.

For c Ś. has tad āsurī yudhā jītā; in d it has vanaspatih.

āsurya cakre prathamē idam kilāṣabheṣajam |
idam kilāṣanāśānam anenaśata kilāṣam surūpām akara-
tvaca z 2 z

Read: āsurī cakre prathamē idam kilāṣabheṣajam idam kilāṣanā-
śānam |

anēnaśat kilāṣam surūpām akarat tvacam z 2 z

Ś. has sarūpām in d.

surūpā nāma te mātā surūpo nāma te pitā |
surūpokṛtvam oṣadhe sā surūpam idam kṛdhi z 3 z

In c T gives surūpakṛtvam, which is correct.

This stanza occurs TB. 2. 4. 4. 2: both Ś. and TB. have sarūpa- throughout. In TB. c reads sarūpāsy oṣadhe.

yat tanūjam yad agnijam citram kilāsu jajñiṣe |
tad astu sukṛtas tanvo yatas tvāpi nayāmasi z 4 z

In b read kilāsam, in c sukṛtam, and in d tvāpa.

f8b śyāmā surūpaṁkaraṇī pṛthivyābhy arbhavam
idam ū ṣu pra sādāya punā rūpāni kalpayā z 5^z 1

Read: śyāmā surūpaṁkaraṇī pṛthivyā abhy ṛarbhavam |
idam u ṣu pra sādāya punā rūpāni kalpayā z 5 z kā 1 z

In a Ś. has śāmā sarūpam°; in b adhy udbhṛtā; in c sādāya.

27.

A rearrangement of material from Ś. 6. 40, and 6. 32. 3, with some original pādas.

abhayaṁ somas savitā kṛṇotv abhayaṁ dyāvāpṛthivī
ubhe |

abhayaṁ *var āntarikṣaṁ no stu saptarṣiṇāṁ haviṣābhayaṁ no stu z 2

In the second hemistich read svar ant° and no 'stu.

Ś. 6. 40. 1 is as follows: abhayaṁ dyāvāprthivī ihāstu no 'bhayaṁ somaḥ savitā naḥ kṛnotu | abhayaṁ no 'astūrv antarikṣaṁ saptarṣiṇāṁ ca haviṣābhayaṁ no astu. Ś. 19. 15. 5b reads as b of Pāipp. with ime added.

abhayaṁ dyāvāprthivī ihāstu no gñināsītān praty oṣadha
praticah |
sā jñātāraṁ sā pratiṣṭhām idaṁ tam atho vighnānām
upa yantu mrtyuṁ z 3 z.

In b read 'gñināmītrān praty oṣatām °; read the second hemistich mā jñātāraṁ mā pratiṣṭhām vidanta mitho vighnānā °.

Pāda a=Ś. 6. 40. 1a; there is no parallel for b as emended; but cf. AG. 3. 10. 11 abhayaṁ mitrāvaruṇā mahyam astv arciṣā śatrūn dahatāṁ pratītya, and Ś. 6. 32. 3 abhayaṁ mitrāvaruṇāv ihāstu no 'reīśātriṇo nudatāṁ praticah. The second hemistich, as here, occurs Ś. 6. 32. 3 and 8. 8. 21; and in AG. 3. 10. 11 with vindantu in c and bhindānā in d.

pañca devā abhayasyeṣatam indras tvaṣṭā varuṇo mitro
gñih
māyaṁ grāmo duritam ena āvad anyatra rājñām abha-
yāta mrtyuṁ z 4 z

Margin gives tyatra in d.

Read ° eṣatām in a, 'gñih in b, āgad in c, and abhi yātu mrtyuḥ in d.

There is no parallel save Ś. 6. 40. 2d, which has manyuḥ for mrtyuḥ.

asmāi grāmāya pradīśāś catatr ūrjaṁ subhūtaṁ savitā
dadhātu |
aśatrum indro abhayaṁ kṛnotu madhye ca viṣāṁ sukrte
syāma z 5 zz 2 z

T has catatra in a, and syām in d.

Read catasra in a, and dviṣāṁ in d. All the stanzas are numbered wrongly, unless we suppose that there was a stanza before the first one given. The figure 2 at the end of this stanza indicates the number of the kāṇḍa.

Pāda a=Ś. 6. 40. 2a; b in Ś. is ūrjaṁ subhūtaṁ svasti savitā naḥ kṛṇotu; in c Ś. has aśatrv indro abhayaṁ naḥ °; pāda d of Pāipp. has no parallel.

28.

Ś. 1. 22.

anu sūryam ud etāṁ hr̥dyoto hr̥disā ca te |
yo rohitasya gor varṇas tena tvā pari dadhmasi | 1 z

T has harimā ca te in b.

Read ayatām in a, and read with T in b.

For c Ś. has go rohitasya varṇena. Similar stanzas are RV. 1. 50. 11; TB. 3. 7. 6. 21ff.; ApŚ. 4. 15. 1. Pāda d occurs PG. 2. 2. 7c.

f9a pari tva rohitāir varṇāir dīrghāyutvāya dadhmasi |
yathā tvam arapāpo atho hārīto bhava z 2 z

Above arapāpo the ms. has pāmo, and above the mo is so; T has arapo so.

Read tvā in a, arapā aso in c, and hārīto in d. Better than atho in d would be 'tho; but cf. ms. in 15. 2d.

The second hemistich in Ś. is yathāyam arapā asad atho aharīto bhuvat. Pāda c as in Ś. also occurs RV. 10. 137. 5d; Ś. 4. 13. 4d; AŚ. 2. 7. 13c.

yā rohiṇīdevatyā gāvo yā rohiṇī data |
rūpaṁ rūpeṇa yo vayas tena tvā pari dadhmasi z 3 z

In b T has rohiṇīr uta.

Read with T in b; in c it seems best to follow Ś. and read rūpaṁ-rūpaṁ vayo-vayas.

In a Ś. has rohiṇīr devatyā: cf. SBE. 42. 265. In b uta is the third word; in d Ś. has tābhiḥ tvā °. Pāda c also Ś. 19. 1. 3a; KS. 8. 14d. For pāda d see st. 1.

śukeṣu te hariṇaṁ prapaṇākāśa dadhmasi |
atho hāridraṣu te harimāṇaṁ nī dadhmasi z 4 z 3 z

Read harimāṇaṁ in a, ropāṇākāśu in b, and hāridraveṣu in d.

Ś. has sukeṣu in a. The stanza occurs, with me instead of te, in the connection cited under st. 1.

29.

yāṣ purastād ā caranti nīdāis sūryād adho divaḥ
etam apsarasām rātuṁ vrahmanoechā varāmasi z 1 z

Read nīcāis in b, and for d vrahmaṇācchā vadāmasi. I can do nothing with rātuṁ.

Pāda d=Ś. 10. 10. 4d.

yadaśrād ā caranti jihvāmuśākan icchati |
ahataṣ patāyato namyaṁ tatas sutanvati z 2 z

The only suggestions that I venture here are yāṣ paścād in a, and icchanti in b; the rest I cannot explain.

yāṣ kulyā yā vānyathā ūconmādayiṣṇavaḥ
sarvās tvā mṛssisūgaram prṣadā khalvāñ iva z 3 z

The ms. reading is perhaps ūcormād°.

Of the first hemistich only the words yāṣ kulyā yā seem sound. Read for the second hemistich sarvās tā mṛsmṛsākaram dṛṣadā khalvāñ iva.

The second hemistich appears Ś. 5. 23. 8, thus: sarvān ni maṣmaśākaram °; d again Ś. 2. 31. 1d. Pāda c occurs VS. 11. 80d as sarvaṁ taṁ bhasmasā kuru; with masmasā for bhasmasā, this form appears TS. 4. 1. 10. 3d; ŚB. 6. 6. 3. 10. The form sarvāns tān maṣmaśā kuru appears KS. 16. 7d; TA. 2. 5. 2d; MS. 2. 7. 7d; 84. 3 has this form but with mṛsmṛṣā.

cetantiṁ aśmalāṁ palāṁ tāsāṁ vo namo reiṣe |
ārād yakṣma ni dattāsmān no dhi pāuruṣa z 4 z

Read 'reiṣe in b, dhatta in c, and 'dhi pāuruṣam in d. What to do with namo I do not know. The number of the kāṇḍa is 4.

30.

Ś. 19. 52, plus 3. 29. 7.

kāmas tad agre sam avartata manaso rebhaḥ prathamam
yad āsīt. |
9fb sa kāma kāmena vṛhadā sayoniṁ rāyaspoṣaṁ yajamānāya
dhehi | z 1 z

Read retah in b, and vṛhatā sayonī in c.

The first hemistich occurs in the following passages in addition to Ś.: RV. 10. 129. 4; TB. 2. 4. 1. 10; 8. 9. 4. and 5;

TA. 1. 23. 1; NrpU. 1. 1. In all of these except Ś. and NrpU. the first pāda has sam avartatādhi. Pāda c only here and in Ś. (without sa). Pāda d is also found in Ś. 18. 1. 43d, and 4. 47d.

tvam kāma sāhasāsahi pratiṣṭhito vibhur vibhāva suṣakhā
sakhīyate
tvam ugraḥ pṛtanāsu sāsahis sahojo yajamānāya dhehi
z 2 z

Read sahasāsi in a, vibhāvā in b, and saha ojo in d.

In b Ś. reads sakhā ā sakhīyate; this pāda as here occurs RV. 10. 91. 1d.

bhrarāc cakmānāya pradhīpānāyākṣe
āsmāśṛṇvann āśāṣ kāmēnājanājanayat saha | 3 z

The margin and T have dūrāc in a.

Read: dūrāc cakamānāya pratipānāyākṛaye |
āsmā śṛṇvannpāsāṣ kāmēnājanājanayat sahaḥ z 3 z

At the end of d Ś. has svaḥ. There is no other close parallel: but cf. TA. 3. 15. 1 and 2.

kāmena mā kāmāgaṇ hṛdayād dhṛdayaṁ pari |
yad amīṣaṁ kāmado manas tadībhūpa mām iha z 4 z

In a read kāma āgaṇ as in Ś.; or we may accept the reading of the ms. In d read tad āitūpa °.

In b Ś. has yad amīṣāṁ ado °. TA. 3. 15. 2 has the following:—kāmena me kāma āgāt | hṛdayād dhṛdayaṁ mṛtyoḥ | yad amīṣāṁ ado priyaṁ | tad āitūpa mām abhi.

yat kāma kāmāyamānā idam kṛṇuvasate haviḥ
tan nassassarvaṁ samṛddhyatām athāitasya haviṣo viha
svāhā z 5 z

Read kṛṇmasi in b, nas sarvaṁ sam ṛdhyatām in c, and vihi in d.

This stanza appears also in Kāuś. 92. 31, without variant; and pāda a in Kāuś. 92. 30.

kā idam kāsmādāt kāmāṣ kāmāyādāt.
kāmo dhātā kāmāṣ pratighṛhitā kāmāṣ samudrām ā
viveśa

kāmena tvā prati grhṇāmi kāmāitāt te z 6 z ṣaṣṭānuvā-
kaḥ z z

T has dātā in c.

Read kāmā adāt in a, dātā in c, and supply the accents on kāmēna and prāti in e; supply kāṇḍaḥ 5 after the number of the stanza: with these changes the stanza reads as in Ś., except that Ś. has pratigrahītā, which is found in the other versions too.

This stanza occurs MS. 1. 9. 4: 135. 1; KS. 9. 9. and 12; PB. 1. 8. 17; TB. 2. 2. 5. 5 and 6; TA. 3. 10. 1 and 2; AŚ. 5. 13. 15; ApŚ. 14. 11. 2. Of these KS. and PB. have ā viśat in d, while TB., TA., AŚ., and ApŚ. have ā viśa: and the latter four have in the same pāda kāmāṁ samudram °. MS. has kāmāya tvā prati grhṇāmi. Pāda a and kāmāitāt te are quoted MŚ. 5. 2. 14. 13, and MG. 1. 8. 9: cf. also Kāuś. 45. 17. VS. 7. 48: ko 'dāt kāmā adāt kāmō 'dat kāmāyādāt | kāmō dātā kāmāḥ pratigrahītā kāmāitāt te. So also ŚB. 4. 3. 4. 32, and ŚŚ. 4. 7. 15.

31.

Ś. 5. 4. 6 and 8-10.

f10a imaṁ me kuṣṭha pāuruṣaṁ tam ā vaha taṁ niṣ kṛdhi |

Read pūruṣaṁ.

In b Ś. has kuru, and adds a third pāda, tam u me agadaṁ kṛdhi.

ud ajñāto himavatas sa prācyāṁ nihame janāṁ
tatr kuṣṭhasya nāmāny uttamāna vi bhejire | 1

T has id ° in a.

Read the first hemistich udañ jāto himavatas sa prācyāṁ nīyase janam. Read tatra in c, uttamāni in d. The number should be 2.

uttamo nāmāsy uttamo nāśa te pitā |
yataṣ kuṣṭha pra jāyame tad ehy ariṣṭatātaya z 2 z

T has nāma in b, and jāyase in c.

In b, and c read with T, in d read °tātaye. The number should be 3.

In Ś. pāda a is uttamo nāma kuṣṭhāsy. There is no parallel for the second hemistich.

śīrṣahatyām upahatyām akṣayas tandho rapa |
kuṣṭho ne viśvatas pātu devaṁ samāha vṛṣṭiham z 4 z

T has no in c.

Read: śīrṣahatyām upahatyām akṣyos tanvo rapaḥ |
kuṣṭho no viśvatas pātu dāivaṁ samaha vṛṣṇyam z 4 z
kā 1 z

In a Ś. has śīrṣāmayaṁ °; and in b akṣos (cf. Index Verb.).
Pāda c of Ś. is kuṣṭhas tat sarvaṁ niṣ karad.

32.

Ś. 1. 25, plus 5. 22. 13.

yad agnir āpo duhat praviśya yatrā kṛṇvan dharmadhṛto
namāṁsi
tatr tāhuḥ paramaṁ janitraṁ ma nas saṁvidvāna pari
vṛṇdhi takmam. z 1 z

In a read 'duhat, in c tatra ta āhuḥ °, and read d sa nas saṁ-
vidvān pari vṛṇdhi takman.

yady arcirīri vāsa dhūmaḥ śākalyeṣu yadi vā te janitraṁ
huḍun nāmāsv aritasya devaḥ sa nas saṁvidvān pari
vṛṇdhi takmam. z 2 z

T has huḍur ° in c.

In a read yady arcir yadi vāsi °, in c huḍur nāmāsi haritasya °,
and in d takman.

Ś. has ° vāsi śociḥ in a, and śākalyeṣi in b.

yadi śoko yady adīśoko rudrasya prāṇo yadi vāruṇo si |
huḍur nāmāsv aritasya devaḥ sa nas saṁvidvān pari
vṛṇdhi takmam. z 3 z

In a read atīśoko, in b 'si; read the second hemistich as
in st. 2.

In a Ś. has ° yadi vābhiśoko; for b Ś. has yadi vā rājño varu-
ṇasyāsi putrah.

namaś śītāya takmane durāya kṛṇvā vayaṁ te
f10b yo nyedyud ubhayebhyaś cahatas tṛtīyekāya namo stu
takmane z 4 z

In c T has yo nyedyur ubhayedyas.

Read: namaś śītāya takmane rūrāya †kṛṇvā vyañ te |
yo 'nyedyur ubhayedyuś †cahatas tr̥ṭiyakāya namo 'stu
takmane z 4 z

In b we might read kṛṇmo vyañ te, but the ms. gives only a slight basis for this: and in c perhaps cāgatas or cāyātas.

Pāda b in Ś. is namo rūrāya śociṣe kṛṇomi; pāda c, which also occurs Ś. 7. 116. 2a, has ° ubhayadyur abhy eti.

tr̥ṭiyekaṁ vitṛṭiyaṁ sadantasrāta hāyanam. |
takmānaṁ viśvaśāradaṁ gr̥iṣmaṁ nāśaya vārṣika z 5 z 2 z

T has vārṣikaṁ in d.

Read: tr̥ṭiyakaṁ vitṛṭiyaṁ sadamdim uta hāyanam |
takmānaṁ viśvaśāradaṁ gr̥iṣmaṁ nāśaya vārṣikam
z 5 z kāṇḍaḥ 2 z

In b Ś. has śāradam; and for c it has takmānaṁ śītaṁ rūraṁ: pāda c as here occurs Ś. 9. 8. 6c, and 19. 34. 10c. A similar stanza is Ś. 19. 39. 10.

33.

Ś. 7. 89. 1-3, plus 16. 1. 12 and 13, plus a variant of TB.
3. 7. 12. 6.

āpó adyānv acāriṣaṁ raséna sām aganmahi |
pāyasvān āgna āgaman tām mā sām sṛja vārcasam. z 1 z

In b read aganmahi, in c agna ā gamaiṁ, in d varcasā. And the accentuation should be āpo and rāsena.

This stanza also appears Ś. 10. 5. 46; RV. 1. 23. 23; 10. 9. 9; VS. 20. 22; TS. 1. 4. 45. 3; 46. 2; MS. 1. 3. 39: 46. 12; KS. 4. 13; 29. 3; 38. 5; JB. 2. 67 (68); ŚB. 12. 9. 2. 9; TB. 2. 6. 6. 5; LŚ. 2. 12. 13; ApMB. 2. 6. 6.

For a Ś. has apo divyā acāyīṣam: a as here is given by RV. and AŚ. 3. 6. 27, with apo by VS., MS., KS., ŚB., LŚ., and ApMB.: a alone, in this form, is quoted by MŚ. 1. 7. 4. 47; MG. 1. 1. 17; 11. 25; 2. 2. 26. apo anv acāriṣam is given by TS., TB., JB., and ApŚ. 7. 27. 16; 8. 8. 18; 18. 10; 13. 22. 6.

In b RV. has agasmahi, KS. and LŚ. aganmahi, Ś. and JB. apr̥kṣmahi, others asṛkṣmahi.

Pādas cd occur still again Ś. 9. 1. 14. RV. has āgahi in c.

sām māgne vārcasā sṛja prajāyā ca bahūn kṛdhi |
vidyúr me asya devā índró vidyāt saharṣibhiḥ z 2 z

T has bahuṁ in b.

Accent devā índro and sahāṣibhiḥ.

This stanza also occurs Ś. 9. 1. 15; 10. 5. 47; RV. 1. 23. 24; KS. 4. 13; ApMB. 2. 6. 7 and 8. In b. Ś. has sam prajayā sam āyuṣā: KS. and ApMB. have prajayā ca dhanena ca. The form we have here occurs Ś. 6. 5. 1d; VS. 17. 50d; MS. 2. 10. 4d: 135. 4; KS. 18. 3d; ApŚ. 6. 24. 8d. In c ApMB. has vidyun me.

idam āpaṣ pra vahatāvabhya ca malaṁ ca yat. |
yaś ca dudrohāṇṛtam. yaś ca śyepe bhīruṇaṁ z 3 z

Both margin and T have °vadya in b; T has yac ca in c and d.

Read avadyaṁ in b, yac ca in c and d, °taṁ at end of c, and in d śepe 'bhīruṇaṁ.

For this stanza see RV. 1. 23. 22; 10. 9. 8; VS. 6. 17; VSK. 6. 5. 5; LŚ. 2. 2. 11; ApŚ. 7. 21. 6; MŚ. 1. 8. 4. 40.

Pāda a alone occurs rather frequently in other Sūtras.

Ś., VS., LŚ., and ApŚ. have b in the form given here; yat kiṁ ca duritaṁ mayi appears in RV. and VSK., occurring also in TA. 10. 24. 1e; 25. 1e; MahānU. 14. 3e and 4e: as yat kiṁ cid ° it occurs in MŚ., in TAA. 10. 64d, and MahānU. 19. 1d.

Pāda c as here occurs nowhere else; Ś., VS., and LŚ. have yac cābhi du°, which should perhaps be restored in Pāipp.; RV., VSK., and MŚ. have yad vāham abhi dudroha; ApŚ. has yad vābhi dudrohāṇṛtam.

Pāda d as here also Ś., VS., and LŚ.; VSK., MŚ., and ApŚ. have yad vā °; RV. has yad vā śepa utāṇṛtam.

śivena mā cakaṣuṣā paśyatāpaś śivayā tanvopa sprśata
tvacaṁ me |

śivān agnīṁ apsuṣādo havāma mayi kṣatraṁ varco datta
devi z 4 z

Read cakaṣuṣā in a, havāmahe in c, dhatta and devīḥ in d.

The first hemistich occurs above in 25. 4(=Ś. 1. 33. 4), which see for parallels. The second hemistich, with variants, appears TS. 5. 6. 1. 2; MS. 2. 13. 1: 152. 6; AB. 8. 6. 10.

Ś. reads as here except for ā dhatta in d. TS. and AB. have sarvān agnīṁ apsuṣādo huve vo, MS. omits vo. For d MS., TS., and AB. have mayi varco balam ojo ni dhatta.

yad āpo nakta mithunaṁ cacāra yad vā dudroha duritaṁ
purāṇaṁ |

hiraṇyavarṇasya tatāt punantu sā pra mā muñcantu var-
uṇasya pāsāt. z 5 z

Read naktam in a, purāṇam in b; in c hiraṇyavarṇās tat
punantu mā, or perhaps ° tata ut punantu °.

The following, from TB. 3. 7. 12. 6, is the only parallel: yad
āpo naktaṁ duritaṁ carāma yad vā divā nūtaṇaṁ yat purāṇaṁ |
hiraṇyavarṇās tata ut punīta naḥ.

34.

These formulae appear in Kāuš. 78. 10.

f11a agnir janam idaṁ mahīyāṁ jāyāṁ imāsatā | somo vasu-
vina mahyaṁ jāyās isamatā z 2 somo vasuvina
mahyaṁ jāyās isamatā z 2 z pūṣā jñātuvina mah-
yaṁ jāyās isamatā z 3 z indras sahyāṁ mahyaṁ
jāyāṁ imāsatā z 4 z

T has the s and m signs a little varied.

Read: agnir janavin mahyaṁ jāyāṁ imām adāt z 1 z somo
vasuvin mahyaṁ jāyāṁ imām adāt z 2 z pūṣā
jñātivin mahyaṁ jāyāṁ imām adāt z 3 z indras
sahyāṁ mahyaṁ jāyāṁ imām adāt z 4 z kāṇḍaḥ 4 z

Kāuš. has pūṣā jātivin, which may need emendation: it also
has indrah sahīyān. For some similar formulae see ŚG. 1. 9. 9,
where we find agnir janitā, somo janimān, and pūṣā jñātimān,
but no address to Indra.

35.

These formulae also appear in Kāuš. 78. 10.

agnaye janavidhe svāhā 1 somāya vasuvide svāhā 2
pūṣṇe jñātuvide svāhā z 3 z indrāya sahyasvehā
z 4 z kāṇḍaḥ 5 z saptamo nuvākaḥ z z

In 1 read janavide, in 3 jñātuvide, and in 4 sahyase svāhā.
Read 'nuvākaḥ.

Kāuš. has jātivide in 3, and sahīyase in 4. There are similar
formulae in ApMB. 1. 4. 1-3, and MG. 1. 10. 8.

36.

yaṣ purastād ā caranty a vā paścāt sadāmama |
asmān anṛcham̐tīr yanti yūyam̐ svādāvanādya z 2 z

In a read yāṣ; for b read ā vā paścāt sadānvāḥ. In c read anṛcham̐tīr; the rest remains a puzzle.

TB. 3. 7. 4. 1 and ApŚ. 4. 4. 4 have a pāda reading yāḥ purastāt pra sravanti; see also above, 29. 1a.

yaṣ paścād ā caranti purastād vā z 3 z
yaṣ paścād ā caranti purastād vā z 3 z

Read yāṣ °.

yā uttarād ā caranty adharād vā sadānvā |
asmān anṛcham̐tīr yanti yūyam̐ svādāvanādya z 4 z
kāṇḍaḥ 1 z

T has amṛch° in c.

In b read sadānvāḥ, in c anṛcham̐tīr ° as in 1. The stanzas probably should be numbered 1, 2, 3.

37.

ubhayīr aham̐ āyātāṣ parācī karaṁ tvat.
devebhīr anyāstv ā bahvīr anyā atho divam. z 1 z

In b read parācīr akaraṁ °; the second hemistich seems hopelessly corrupt.

namas te rudrāsyate namaḥ | pratihitābhyah
f11b namo viśrjyamānābhyo namo nipatitābhyah z 2 z

The only change needed is to place the colon.

This stanza appears Ś. 6. 90. 3; in the last three pādas Ś. has °hitāyāi, °mānāyāi, and °itāyāi: with pāda a cf. also MŚ. 3. 1. 25a; cf. namas te astv āyate in Ś. 11. 2. 15a; TB. 3. 7. 2. 7a; AŚ. 1. 12. 34c; ApŚ. 9. 2. 9a.

hiraṇyāir māulivarṇāḥ ṣaṭ sahasrāṇi ṣaṭ śatā |
tābhiṣ pari śrayāmahe tā no rakṣatu sarvataḥ z 3 z
ayasmayān me vimataṁ yuṣmadbhyām̐ mahat kṛtaṁ
namasā namasenyaṁ |
tenā pari śrayāmahe tanvo rakṣatu sarvataḥ z
bahv idam̐ anyad viṣṭhitaṁ tasya kāmāṁ vi viddhatā
z 4 z

anyasmayaṁ vatsa kṛṇve dvāraṁ kṛṇve ayammayaṁ.
khilān ayasmayān kṛṇva te no rakṣatu sarvataḥ
bahv idam anyad viṣṭhitaṁ tasya kāmāṁ vi vidvatā |
kāṇḍaḥ 2 z

Some corrections will appear certain or highly probable: as rakṣantu in 3d and 5d, tan no in 4d, varma for vatsa in 5a (margin suggests vatma), khilān in 5c; and some form of vyadh, perhaps vidhyata, at end of 4 and 5 (cf. above, 20. 2).

This seems to be a charm to make strong a house or a fortification.

38.

Ś. 6. 21. plus 6. 137. 3.

imā yāḥ tisraḥ pṛivivīs tāsāṁ bahavo maruttamā |
tāsāṁ asi tvaco haṁ sam u jacobha bheṣajam. z 1 z

Read: imā yās tisraḥ pṛthivīs tāsāṁ †bahavo maruttamā |
tāsāṁ adhi tvaco 'haṁ sam u jagrabhaṁ bheṣajam z 1 z

For b Ś. has tāsāṁ ha bhūmir uttamā, which is probably the reading at the base of the Pāipp. corruption. In pāda d of Ś. bheṣajam stands first.

śreṣṭham asi vīrudhānām vasiṣṭham bheṣajānām |
yajño bhaga eva yāmeṣu deveṣu varuṇo yathā z 2 z

Read bheṣajānām in b, and iva in c.

Ś. has the genitives in the first hemistich reversed; and it has some for yajño.

revatīr nādhīṣṭhā śiṣāsantīs siṣāsata |
etāsva keśavardhanīr atho stu keśadr̥ṇhaṇī |

Read: revatīr anādhṛṣṭā siṣāsantīs siṣāsata |
etā stha keśavardhanīr atho stha keśadr̥ṇhaṇīḥ z 3 z

In the first hemistich Ś. has anādhṛṣaḥ siṣāsavaḥ siṣāsatha: in the second uta stha keśadr̥ṇhaṇīr atho ha keśavardhanīḥ.

f12a dr̥ṇha mūlamasāgram yatsā maddham yamarūṣadhe
keśavardhanam asy ātharvaṇam. keśadr̥ṇhaṇam asy
ātharvaṇam. z kāṇḍaḥ 3 z

Read: dṛṇha mūlam āgraṁ yacchā madhyaṁ yāmayāuṣadhe |
keśavardhanam asy ātharvaṇam keśadr̥haṇam asy ath-
arvaṇam z 4 z kāṇḍaḥ 3 z

In b Ś. has vi madhyaṁ °. There is no parallel for the second hemistich as given here; but cf. above, 8. 4.

39.

These stanzas appear in TS. 2. 4. 5. 1.

agne gobhin nāśahīndo rathyāsadasvi naḥ |
indro dhartā gr̥heṣu naḥ z 1 z

T has gobhir.

For the first hemistich TS. has agne gobhir na ā gahīndo puṣṭyā juṣasva naḥ; it does not seem improbable that this, with madasva for juṣasva, is the reading of the Pāipp.

Pāda a is quoted in ApŚ. 17. 5. 1 and 19. 25. 15.

savitā ya sahasriyaḥ sa no gr̥heṣu raṇyatu |
apuṣṭam eva tvāvasu z 2 z

Read yas in a; and for c ā pūṣā etv ā vasu.

TS. has rāraṇat in b.

tvastā yo vṛṣabho yavā sa no gr̥heṣṭa rāraṇat.
sahasreṇa śatena ca z 3 z

In a read yuvā, and in b gr̥heṣu.

For c TS. has sahasreṇāyutena ca; and vṛṣā at end of a.

dhātā dadhātu no rayīm íśāno jágatas pátiḥ
sá naṣ pūrṇéna yacchatu z kāṇḍaḥ 3 z

Read ° yacchatu z 4 z kāṇḍaḥ 4 z

This stanza is No. 3 in TS. It occurs also in Ś. 7. 17. 1; TS. 3. 3. 11. 2; KS. 13. 16; ApMB. 2. 11. 1. Pāda a alone is quoted a number of times. All texts save Ś. and KS. have dadātu in a, and all save Ś. have vāvanat in c.

40.

Kāuš. 133. 3.

mamabhā mitrāvaruṇā mamobhe indrāvṛhaspatī |
mama tvaṣṭā ca pūṣā ca mamāiva savitā vaśe z 1 z

In a read mamobhā, in b mamobhendrā°.

mama viṣṇuś ca somaś ca somaś ca mamāiva maruto
bhuvan̄ |
sarasvāś ca bhagaś ca viśve devā vaśe mamama z 2 z

Delete second somaś ca in a, read bhuvan in b, and mama in d. Kāuś. has bhavan in b.

mamobhe dyāvāprthivī antarikṣaṁ svar mama |
mamemās sarvā oṣadhīr āpās sarvā vaśe mama | 3 z

Read āpas in d.

mama gāvo mamāśvā mamājāś cāvayaś ca |
mamāiva puruṣā bhavaṁ mamedāṁ sarvaṁ ātmanvad
f12b etat prāṇad vaśe mama z 4 z kā 5 z anu 8 z

In c read bhavan. Kāuś. has ejat in e.

41.

Kāuś. 72. 14; TS. 4. 2. 1. 2-4; VS. 12. 7-10; MS. 1. 7. 1: 109.
12; KS. 16. 8.

agnibhyāṁ vartitv abhi nā vabhṛtsva
āyuṣā varcaśā sanyā medhayā prajāyā dhanena z

In b T has vartasva.

For the first hemistich read agne 'bhyāvartinn abhi na ā v-
vṛtsva.

This stanza appears also in ŚB. 6. 7. 3. 6.

The stanza in Kāuś. reads as given here. In b TS. has abhi
na ā vartasva; KS. abhi no ni vartasva; MS. abhi mā vartasva;
others abhi mā ni vartasva. RV. 4. 31. 4a is abhi na ā vavṛtsva.
The variants of the second hemistich are unimportant, except
that ŚB. has something entirely different.

agne jātavedaś cataṁ te satv āvṛta sahasraṁ ca upāvṛtaḥ
adhā puṣṭasyāśāṇaḥ punar no rayim ā kṛdhi |

T has śataṁ and santv.

Read, with T, śataṁ and santv; also āvṛtas, ta for ca, and
puṣṭasyeśāṇaḥ.

Kāuś. omits santv āvṛtas: all save Kāuś. have agne āngirah °.
For the second hemistich VS., MS. and KS. have adhā poṣasya
poṣeṇa punar no naṣṭam ā kṛdhi punar no rayim ā kṛdhi; TS. has
tāsāṁ poṣasya °. Note further Ś. 6. 77. 3, jātavedo ni vartaya

śataṁ te santv āvṛtaḥ | sahasraṁ ta upāvṛtas tābhīr naḥ punar ā
kṛdhi. This occurs MS. 9. 4. 1, with punar no rayim ā kṛdhi
for d.

sahā rayyā nī vartasvāgne pīnvasva dhārayā
vi*vāpsvyā viśvātas pāri

Read viśvapsnyā, and punctuate; in the ms. the next stanza
joins on to this one without a break. This stanza is No. 4 in
all texts save Kāuś.

TS. has viśvapsniyā; others as here.

This stanza and the next occur further in SV. 2. 1183, 1182;
VS. 12. 41, 40; TS. 1. 5. 3. 3; MS. 1. 7. 4: 112. 11-17; KS.
8. 14; 9. 1; LS. 3. 5. 11.

punār ūrjā vavṛtsva púnar agniṣāyusā
púnar nās pāhy añhasaḥ z 1 z kā 1 z

Read: púnar ūrjā vavṛtsva púnar agna iṣāyusā |
púnar naṣ pāhy añhasaḥ z 4 z kā 1 z

All texts save Kāuś. have nī vartasva in a; in c TS. has pāhi
viśvataḥ.

42.

VS. 11. 77-80; TS. 4. 1. 10. 2ff.; MS. 2. 7. 7: 83. 15; KS. 16. 7.

yās sēnābhītvarīr āvyādhínīr guṇā utā
yaś cenó yās ca tāskaṛas tāns te agnīr vi dadhāmy āsi

In a read sēnā abhītvarīr, in b úgaṇā, in c yās stenó, and in d
agne ví: for āsi possibly āsāni is good.

For a see further MS. 3. 1. 9: 12. 15; KS. 19. 10 (bis). In
c the other texts have plurals; and they have ° āpi dadhāmy
āsyè for d.

vī jambhāir malimnāun agre dañṣṭrābhyām tāskaṛān
ubha
hánūbhyām stenār maghava tāns tvām khāda súkhā-
datām z

T has uta in b.

Read: ví jambhāir malímlūn agne dañṣṭrābhyām tāskaṛān utā |
hánūbhyām stenán maghavas tāns tvām khāda súkhā-
ditān z 2 z

For a MS. and KS. have *dañṣṭrābhyām* °; VS. and TS. omit *agne*. For b VS. and TS. have *jambhyāis* °, KS. *jambhyebhis* °, and MS. *jambhābhyām* taskaram uta. In c all other texts have *bhagavas*. MS. has *sukhāditam* in d.

yé grāmeṣu malímlava stenámās táskarā váne
yé kákṣeṣy aghāyāvās tāns te gne pari dādḥāsy āsínī |

In the first hemistich read yé grāmeṣu malímlavas stenāsas °; in the second ° aghāyāvas tāns te 'gne pári dadhāmy āsáni.

All other texts have *janeṣu* in a, and have for d tāns te *dadhāmi jambhayoḥ*.

yó asmábhyam arātīyābhyās ca no dvēṣad vijjānma
f13a āsādaṣ kravyādo rīpūns tñ agne sám daha tvám z 4 z
kāṇḍa* *

T has *arātīyād* and *dveṣad*.

In a read *arātīyād*, in b *dveṣad dvijānmā*, and in c *kravyādo*.

ŚB. 6. 6. 3. 10 gives this stanza and also the first pādas of the other three. In b other versions have *dveṣate janah*. For cd other versions have *nindād yo asmān dipsāc ca sarvañ tam masmasā kuru*; VS. and ŚB. have *dhipsāc*; MS. and KS. have *sarvāns tñ*, MS. has *mṛsmṛsā*, and KS. *maṣmaṣā*.

43.

ā krandaya dhanapate ud enam adatāsuta |
arvāñcañ punar ā kṛdhi | yathāhañ kāmāye tathā z

For *adatāsuta* I have no suggestion: remove colon after c.

Pāda a occurs in Ś. 2. 36. 6a.

parimantaṣ pari dhāvā akantaṣ punar ā kṛdhi |
atho sindraś cāgniś cāsum ā nayatān iha z

T has *akartaṣ* in b.

Probably we may read *pari dhāva*, but for *parimantaṣ* and *akantaṣ* I have no suggestion: in the second hemistich read 'sindraś, cāsum, and *nayatād*.

ekātka eka kāmāya asmāi kāmāya hāyase |
tenu me viśvadhāvīryā sam ā nayatād iha z kāṇḍaḥ 3 z

In c read *tena*. In the first hemistich we might read *hwayase*: possibly *ekātka* conceals some form of *ekātman*. The whole

hymn is so corrupt that any suggestion must be offered with reserve: it seems to be a charm to bring back a recreant lover.

44.

Against snake-poison.

asitasya tayimātasya babhror uporakasya ca |
sarvā viṣasya dhāmāṁ vradhnevāgni samīvare z

Read tāimātasya in a, and upodakasya in b; in c dhāmāni is probably a safe correction; for d I have thought of budhnevāgne samī kare, but it seems futile.

The first hemistich occurs Ś. 5. 13. 6 (see also this ms., f 105a l. 6). Ś. has apodakasya.

iṣikādanta durlabhā kiṁ me sakhāyam ā tudā |
namāmi śacyāgataṁ sacīnaṁ viṣadūṣadūṣaṇaṁ z

Read durlabha in a, tudāḥ in b, and viṣadūṣaṇam in d; for sacīnaṁ sakhīnāṁ might be possible.

yat tālavyojati saṁ sisikṣe viṣaṁ tvam
trayastudā rudāmasi babhruko nakulas tvat. z

For a I would suggest yat tālu vy ajati; in b read tvam, in c trayastudā nudāmasi: tvat in d may be a corruption.

tryo vāi asmat sakhāyo babhruko nakulas tvat. |
te sarve asya vātayaṁ āheyaṁ arasaṁ viṣaṁ z 4 z kā 4 z

Read trayo in a, vātayan in c; in d āheyaṁ must be changed at least to āheyam; read viṣam.

45.

Fever-charm.

sārasvataṁ vṛṣaṇaṁ babhruvakṣo sītarūre tanvā pasyati
me |
anvedukaṁ sadamītaṁ tvā tṛtīyaka huve namasyaṁ saha-
devam apsujaṁ z

The margin has rukam for (anve-)dukam.

Read: sārasvataṁ vṛṣaṇaṁ babhruvakṣaś sītarūre tanvaṁ paś-
yanti me |
anyedyuṣkaṁ sadamīdiṁ tvā tṛtīyakaṁ huve namasyaṁ
mahādevam apsujaṁ z 1 z

f13b yo apsujo aruṇo mānuṣe jane viveśa babhru harṣayiṣṇur
akṣata |
śītarūrāya taruṣayiṣṇage juṣa śīrṣa sâ te śraṁ namo stu
devāḥ z

Read: yo apsujo aruṇo mānuṣe jane viveśa babhrur harṣayiṣṇur
akṣataḥ |
śītarūrāya taruṣayiṣṇave juṣe śīrṣaṁ mā te śraman namo
'stu devāḥ z 2 z

yo harṣayañ jāṁjabha svedano vaśī vaśa prahāraḥ śīta-
rūrā śiṣema nu |
so smabhyaṁ mṛtvena prehi śoṣito ya vayo vayaṁ dviṣ-
mas tam abhi pra janam z

Read jajābha in a; vaśa prahāraḥ I cannot solve. In c I have
thought of sṛtvā, but it is not very probable: for d we might
read yaṁ vayaṁ dviṣmas tam abhi pra janam; or perhaps some
form of gam is to be restored at the end of d.

namas te vidmane kāśanāya yato yatas surabhe saṁ
babhūvatha |
sa no mā hiṁsīn namo stu tubhyaṁ śīrṣaktyād iha pāra-
yānā z kāṇḍaḥ 4 z anu 9 z

In a read kāśanāya, and in b surabhes saṁ babhūvitha: 'stu
in c, and iha pālaya naḥ in d. The number of the kāṇḍa
should be 5.

46.

Prayer for a liberal giver.

asya tvaṁ dadatas soma rājam vardeva ta tvaṁ pari
pāhi viśvataḥ |
yo vrahmaṇo rādho piddho dadāt tasya somaḥ pratad
dīrgham āyuh z

In b T has vandevas, in cd viddho dadātu sya.

In ab read rājan varmeva taṁ; in c viddho 'dadāt: for pratad
in d pra tara would suit well, or possibly pra dadāt.

asya somaḥ pratad dīrgham āyur ahānīva sūryo vāsa-
rāṇi |
sāsyāt suśrūn nāśayād vidhmano viṣaṁ bahiś śalyas
carati rogo smāt. z

T gives *suśrūr* in c.

For *pratad* see st. 1; in c so 'smāt *susron* may be possible; read *veśmano* for *vidhmano*, and 'smāt.

dānaṁ tṛṣṇāyāś pari pāta viddhaṁ dānaṁ kṣudho dāna
saṁdeva martyāḥ
aviṣkando bhavati yo dadāt ā pyāyate papur dakṣiṇayā z

In b read *dānaṁ saṁdevā mṛtyāḥ*; in c *aviṣkandho* and 'dadāt: *papurir* might be better in d.

f14a ā pyāyatām papur dakṣiṇayā varmeva syūtaṁ pari pātu
viśvataḥ z z
bahir viṣaṁ tan me tasya sroṣatām śalyod dhārayasmāt.

In c it might be better to read *tam etasya*; in d read *śalyā ud dhārayāsmāt*: for *sroṣatām* I have nothing.

RV. 1. 31. 15b equals b, except *pāsi* for *pātu*.

vrahma śarvīyām upa bādhatām ito dabhyāt kṛlān nāvam
ivādisumbī z
tasmāi dadad dīrgham āyus kṛprāṣkṛ śataṁ janaś śarado
jīvatād iha |

In a read *śaravyām* *apa*; for *ivādisumbī* in b I have no suggestion [perhaps *iyāmbhasi*?—ED.], nor for *kṛprāṣkṛ* in c.

yadā dāti pra dadāti yadā vrahmā prati grhṇāti rādho
syā |
ā dadūr vindyād upahatyā rātis sarve yajña upa tiṣṭh-
antu śākaṁ z 6 z kā 1 z

Read *yadā dadāti* in a, and 'sya in b; *pāda* c seems hopelessly corrupt; in d read *yajñā* and *sākam*.

47.

A charm against sorceries.

vyāghrarūpas surabhis siṁhesya retasā kṛta |
madhye pṛthivyām niṣṭhita sam agacchad yātudānyā |

T has *siṁhasya* in b.

Read *siṁhasya* and *kṛtaḥ* in b; *pṛthivyāḥ* and *niṣṭhitas* in c; *yātudhānyā* in d.

abhipretam āpa vyaktāpade | gr̥bhāyam āpade |
atrāiva sarvā jambhayā yaś kaś ca yātudhānyaḥ z

For the first hemistich I suggest as a possibility the reading
abhipretam āpa vyaktam agr̥bhāyam āpade; in c read jambhaya,
and in d yāś kās: the margin has dhānaḥ but the feminine is
retained because of st. 1d and st. 3d.

pratibodhaś caturakṣas sraktiyo srameva velubhṛt.
praticīṣ kṛtyākṛtyā amuṣ kṛtyākṛtaṁ jahi |

The first hemistich appears again on f22a, hymn No. 76, thus:
pratibodhaś caturakṣo * * * śrameva vīdubhṛta (T. has °ṛta);
we may read then in b sraktyo and vīdubhṛt, leaving śrameva
doubtful. For the second hemistich read praticīṣ kṛtyā ākṛtyā-
muṣ kṛtyākṛto jahi: this is Ś. 10. 1. 6cd except amūn for amuṣ;
also Ś. 10. 1. 31d.

kṛtyākṛtaṁ vālugināṁ mūlino śapathesām z
indras tu sarvāns tān hantu sattvaghna bhavām iva z
4 z kā 2 z

Read valagīnāṁ mūlīnāṁ ; and, if śapathesām cannot stand,
read śapathēyyam; these changes will give the hemistich as in
Ś. 5. 31. 12; cf. Ś. 10. 1. 31. For pāda d I have nothing.

48.

Ś. 7. 56. 5-7, with a new stanza for No. 3.

f14b rasasya kārkoṭasya nīcīvasyopasarpata |
viṣo hi sarvam ādiśy ayothenam ājījabhaṁ

Read: arasasya kārkoṭasya nīcīnasyopasarpataḥ |
viṣaṁ hi sarvam ādiśy atho enam ājījabhaṁ z 1 z

In a Ś. has śarkoṭasya; in c it has viṣaṁ hy asyādiśy.

na te bāhavo raso sti ni śīrṣe nota madhyataḥ |
kim idaṁ pāṣayāsūyā pratse bibhr̥ṣy arbhakaṁ |

The margin gives ra te, and pāpa for pāṣa°.

T has nota in b, and bhitṛsy in d.

In a read bāhvo and 'sti, in b na: for the second hemistich
read kim idaṁ pāpayāmuyā pucche bibhar̥ṣy arbhakam.

Ś. has bāhvor balam asti in a, and atha kim pā° in c.

yat te yaskañdhān upa tasthāu vijāmnī yaś ca te parāu
jaśā mityum ivādrtaṁ malaṁ te prati dadhmasi z

In a read yat te skandhān, in b vijāmnī and perhaps paruṣi
or parvani: I can do nothing with c, and can only suggest
pālaṁ as a possibility in d.

idaṁ bhittvā pipīlikā vi vṛsyanti marya |
śarvyē tara plavātha sātkoṭaṁ arasaṁ viṣaṁ zz 4 z 2 z

Read: adanti tvā pipīlikā vi vṛścanti mayūryaḥ |
sarve bhala bravātha śārkoṭaṁ arasaṁ viṣaṁ z 4 z kā 3 z

This is the reading of Ś., and at first sight it may seem
extreme thus to restore, but well known confusions of sibilants,
of r and l, and in this ms. of bh and t, will account for every
change.

49.

St. 1 and 2=Ś. 7. 50. 8 and 9.

kṛtaṁ me dakṣiṇe haste savye me jayāhita |
gojita bhūyāsam aśvajit kṛtaṁcayo hiranyajit. z

In b read jaya āhitaḥ, and in c gojid.

Ś. has jayo me savya ° in b, and dhanamjayo ° in d.

akṣaṣ phalavatīm divaṁ datta gām kṣīriṇīm iva |
saṁ mā kṛtasya dhārāya dhanus snatneva nāihatā z

T has akṣāṣ, dhārāyā, and snāneva.

Read akṣāṣ in a, divaṁ in b, dhārāyā in c, and snāneva nah-
yata in d.

In the margin there is a gloss kṣīravatīm gām dattvā. In a
Ś. has dyuvam; divam as accusative does not seem impossible,
although it is not quotable.

ubhāu hastāu pratidīnnāu vrahmaṇārombhāmasi |
kalir enaṁ yathā hanad āsya vado bharāmahi |

In a read pratidīvno, in b °rambh°, and in d vedo bharāmahāi.

ā bhadrāṁ tvāparam uta tretāṁ parā kaliṁ
kṛtaṁ me hastāhitomī sāumanasāu sahā z 4 z

In a read dvāparām; both sense and meter seem to demand
some such word as dehi or bhara, which might be inserted

before uta. In c we probably ought to read hasta; and for āhitomī I have thought of āhitam amū.

50.

Charm for the recovery of something lost.

f15a yadetha paretha yat te tan ma niyate |
tatas tvā punar athāñcam bhūtasyājīgamut pati |

In b read me, in c arvāñcam, and in d °ājīgamat patiḥ: for ā I can do nothing. [Could not the reading be yadeyatha pareyatha?—ED.]

ā tvā nayā bhūtapatir ā devo vṛhaspatiḥ
ādityās sarve tvā neṣam viśve devās suvarcasah

Read nayād in a, and neṣan in c.

anupatis sarasvatī bhago rājāsy ā nayā |
śālā mānasya patnīr ivāsyā namas karat. z

In a read annapatis, which is given by T; in b read nayah; in d asyā might be better.

Pāda c occurs with accusative, in Ś. 9. 3. 21d.

yas tvā nināya neṣas sa u tvehā nayāt punaḥ
mano hi vrahmāṇo vidur viśvakarmā manīṣiṇaḥ z 4 z kā
5 z a 10 z

In a neṣat would be a far better reading.

51.

gātor havir janayanta stha indrāgraṃ jyeṣṭha pary agā-
meha devāḥ
sugāto gāto ta sā pathā api māssabhyam indraṃ dadati
pracetāḥ

In the first hemistich we may read janayantas, jyeṣṭham, and agameha; for the second sugāto gātu uta sa panthā api so 'sma-bhyam indraṃ dadāti pracetāḥ: there may be a corruption in indrāgraṃ.

agnir naḥ puraetā tvajasā vṛhaspatiḥ satyā astu nas sakhā
indro havir vṛtrahaṇam purandarām bhagenābhya bha-
gavantas tvām

In a read tv ojasā, in b satyo, and in c puraṇḍaram. The following is a possible reading: indraṁ huve vṛtrahaṇaṁ puraṇḍaram bhagenaḥbhy agāma bhagavantas tvām.

tvām soma divyo nṛcaḥśās sugam assabhyaṁ patho nu
gaccha |
abhi no gotraṁ viduṣīva neṣu acchā no vācam uṣatī
jighāsi |

In the first hemistich read sugāṇ asmabhyaṁ patho 'nu, in the second neṣo 'ccha, and also uṣatīm jighāsi.

This stanza occurs in Kāuś. 4. 2, with anu khyah in b and viduṣa iva in c.

f15b imām agne śārāṇīm mīmṛṣo na imām ādhvānaṁ yām
āgāma dūrām |
āpīṣ pitā prāsatis somyāna bhramādasp ṛśīkṛṇ mārtyā-
nām. z 4 z kā z

Read: imām agne śārāṇīm mīmṛṣo ma imām ādhvānaṁ yām
āgāma dūrām |
āpīṣ pitā prāmatis somyānām bhṛmir asy ṛśīkṛṇ mārtyā-
nām z 4 z kā 1 z

This stanza appears RV. 1. 31. 16; LŚ. 3. 2. 7; and the first hemistich in Ś. 3. 15. 4, with pāda b yam adhvānam agāma dūrām: AG. 1. 23. 25 has pāda a, and N. 6. 20 has pāda d. It seems worth noting that in d the manuscript reading of LŚ. is bhrimir asprīkṛṇ.

52.

ye purastād ā syandete gāvāu svariṣabhe java kṛṇomy
arvaṇī ahasyaśvavārād anīyasī z ye dharād ā syan-
dete ye paścād ā syandete uttarād ā syandete gāvāu
svariṣabhe yavakṛṇomy arvāṇī ahasyaśvavārāhān-
īyasī z kā 2 z

53.

TS. 5. 7. 4. 3f. plus Ś. 6. 64. 2.

agne yaśasvin yaśasaṁ vardhayemam indrāvatīm upacir-
mihāvā |
ayaṁ mūrdhā parameṣṭhī suvarcās samānānām uttama-
śloko astu z

In b read upacitīm ihā vaha.

For a TS. has agne yaśasvin yaśasemam arpaya: and in b apacitīm.

dhātā vidhātā paramoṭha sam̐dr̥k prajāpatiḥ parameṣṭhī
virāt.

stomaś chandāṁsī navido ham āhus te asmāi rāṣṭram upa
san namantu |

In a read paramoṭa, in c stomāś and nivido mām.

Pāda a, as here, also RV. 10. 82. 2b; VS. 17. 26b; TS. 4. 6. 2. 1b; N. 10. 26b. KS. 18. 1b has paramo na. MS. 2. 10. 3b: 134. 3 has dhātā vidhātā. Pāda b, as here, also Ś. 4. 11. 7b; 8. 5. 10c; TS. has virājā. In c TS. has ma āhus, and for d it has etasmāi rāṣṭram abhi sam̐ namāma (cf. next stanza).

bhadram icchantu ṛṣayaḥ sarvidas tapo dikṣām upa ni
ṣedur agre |

tato rāṣṭram balam ojaś ca jātām tad asmāi devā upa
san namantu z

In a read svarvidas.

This stanza appears also in Ś. 19. 41. 1 and TA. 3. 11. 9; Ś. reads as here except for icchantu in a. In the first hemistich TS. and TA. read thus: bhadram paśyanta upa sedur agre tapo dikṣām ṛṣayaḥ suvarvidas; and they have in c kṣatram for rāṣṭram, and in d abhi for upa.

upā vartadhvam upa netu sarve ayaṁ ca tyattām adhi-
patir vo stu |

f16a samānaṁ mantram abhi mantrayādvām imaṁ paścād upa
jīvātha sarve z

In a read upa na ita, in b 'stu, and in c mantrayadhvam.

TS. reads: abhy ā vartadhvam upa meta sākam ayaṁ śāstā-
dhipatir vo astu. | asya vijñānam anu sam̐ rabhadhvam imaṁ
paścād anu jīvātha sarve.

anyāś ca z

samānu mantras sameti samāne samānaṁ manas saha
cittam iṣām |

samānu mantram abhi mantra iva samānena haviṣā
juhomi z kā zz 3 z

For a read samāno mantras samitis samānī; in b read eṣām, in c samānaṁ and mantraye vas, and in d samānena vo.

This stanza occurs also RV. 10. 191. 3; MS. 2. 2. 6; 20. 12; TB. 2. 4. 4. 5. In the first hemistich RV. and TB. read as here; Ś. and MS. have vratam for manas. In the second hemistich RV. reads as here; MS. has samānaṁ kratum abhi man-trayadhvam °; Ś. has for c what is d here, and for d has samā-naṁ ceto abhi saṁ viśadhvam; the second hemistich in TB. is samānaṁ keto abhi saṁ rabhadhvaṁ sañjñānena vo haviṣā yajāmaḥ.

54.

Ś. 19. 37, with a new stanza prefixed.

tvām agne prāmatis tvām pitāsi naḥ tvām sākha yajyo
si jātavedaḥ
tvām viśvavid gātravit kavir viśvasā ubhāyās santv
asmē z

In b read sakhā yājyo 'si, in c viśvavid and kavir, in d asmē and possibly viśvapā: gātuvit would be better than gātravit.

Pāda a occurs in RV. 1. 31. 10a.

idaṁ varco gñinā dhattam āgaṁ bhargo yaśas sa ojo
vayo balaṁ
tryastriṁśad yāni vīryāṇi tāny agniḥ z pra dadātu me

In a read 'gñinā and āgan, in b saha ojo vayo balaṁ; traysas° in c: remove the period to the end of d.

This stanza occurs also MS. 2. 3. 4: 31. 9; KS. 40. 3; TB. 2. 5. 7. 1; and one similar in AŚ. 6. 12. 2. All the versions have dattam in a; MS. and TB. have āgāt, as also AŚ. which begins idaṁ rādho; KS. has ā mā varco 'gñinā dattam etu. Ś. has b as here; TB. and AŚ. have bhargas and yaśas interchanged, and add ca at end; MS. has for b mahi rādhaḥ saha ojo balaṁ yat, which KS. varies ojo mahad balaṁ. Ś. has the rest as here except for ca after yāni in c; KS. omits yāni in c. MS., TB., and AŚ. have an equivalent of the second hemistich of the next stanza.

varco dehi me tanvām sahojo vayo balaṁ |
indriyāya tvā karmaṇe vīryāya prati grhṇāmi śataśāra-
dāya |

For b read saha ojo vayo balam.

The first hemistich appears also in KS. 40. 3. Ś. has in a varca ā dhehi tanvañ, and the rest as here. KS. has varca ā dhāyi me tanūḥ saha ojo mahad balam.

ūrje tvā balāya dāujase sahase tvā
abhibhūya tvā rāṣṭrabhṛtyāya pary uṣāmi śataśāradāya |

For dāujase read tvāujase; in c read abhibhūyāya, and in d ūhāmi.

ṛtubhiṣ tvārtavāir āyuse varcase tvā |
sañvatsarasya tejasā tena mohana kṛṇmasi z kā 2 z

In d read sañhanu. The kāṇḍa number is 4.

The stanza also occurs Ś. 5. 28. 13 and HG. 1. 11. 2; HG. omits tvā in b, has dhāyasā for tejasā in c, and for d has tena sann anu gṛhṇāsi.

55.

A love-charm.

idam āñjanam ānaje ṣāulūlum ākanikradañ |
f16b abhi sā cakranda bhagarṣabho vāśītām iva z

In c read mā and bhaga, in d ṛṣabho; cakrandad would seem better too. Though there is much against it, for ṣāulūlum I would suggest 'tholulim; cf. Ś. 3. 19. 6 for ululim.

aśvaṣ kanikradañ yathā pratyāñ ma bhagāgamat. |
tam āha preṇyā putram ivopasthādhikāñ z

In b read mā bhaga āgamat, in c probably preṇā and in d °stha adhikam.

Pāda a appears in Ś. 2. 30. 5c.

akṣo me madhusaṅkāśe jihvā me madusūdinī |
nasor adhi pramandanāñ datsu me sāragmañ madhu |

In a read akṣyau and °kāśe.

Ś. 7. 36. 1a is akṣyāu nāu madhusaṅkāśe. Cf. also the following, HG. 1. 24. 6: madhu he madhv idam madhu jihvā me madhu-vādinī | mukhe me sāragmañ madhu datsu sañvananañ kṛtam.

madhuman mamānyosanañ jaghanañ madhuman mama |
sām atikṛtvañ vāvanaś śākhā madhumatīm iva z 4 z
kā 5 z a 11 z

Margin has samā correcting a, and dhuman ma | correcting b.

In mamānyosanaṁ the first part is probably mama, but the rest is puzzling. In c read mām atikṛtaṁ, and in d śākhām.

With the second hemistich cf. Ś. 1. 34. 4cd, where c reads mām it kila tvaṁ vanāḥ; it is very possible that Pāipp. has not a variant in atikṛtvam, but merely a corruption of the Ś. reading: in Ś. the meter would be improved by vāvanāḥ.

56.

A rearrangement of Ś. 3. 19. 6-8.

prayatā jayatā naraḥ ugrā vas santu bāhavāḥ
indro vaś śarma yacchaty anādhṛṣyā yathāsata z

In a we should probably read pretā, though prayātā seems possible; read nara, bāhavāḥ, and in d yathāsatha.

This stanza occurs also RV. 10. 103. 13; SV. 2. 1212; VS. 17. 46; TS. 4. 6. 4. 4. In pāda a all have pretā save TS. which has upa pretā; in b TS. has sthirā where others have ugrā. In c all have yacchatu; b and c as here interchange in RV., SV.; VS.

úd dharṣantām mághavadhyātudāny út sátvanām sāmā-
kánāñsi |
úd dharṣantām vājinām vājinābhy úd vāirāṇām jáyatām
etu ghóṣaḥ z

Margin corrects to maghavan yātu in a.

Read: úd dharṣantām maghavann āyudhāny út sátvanām māmā-
makánām mánāñsi |

úd dharṣantām vājinām vājināny úd vīrāṇām jáyatām
etu ghóṣaḥ z 2 z

This stanza occurs also RV. 10. 103. 10; SV. 2. 1208; VS. 17. 42; TS. 4. 6. 4. 4. In a all these have dharṣaya, and I am tempted to restore this in Pāipp. Ś. 5. 20. 8b is ud dharṣaya satvanām āyudhāni. In b TS. has mahāñsi, others as here. For c others have ud vṛtrahan °, but Ś. 3. 19. 6a is ud dharṣantām maghavan vājināni; for d Ś. 3. 19. 6 reads as here, others ud rathānām jayatām yantu ghóṣaḥ, save that TS. has ° etu ghóṣaḥ.

prthag ghoṣā ulalayaṣ ketumantu ud īratām
devā indrajyeṣṭhā maruto yantu senayā |

In a read ulalayaṣ, in b ketumanta.

These are the last four pādas of Ś. 3. 19. 6.

avasṛṣṭā pārā patā śaravye vrāhmaśaṁsite |
jāyāmītrān prā padyasva māmāiṣām kaṁ canoc chiṣaḥ z
z ekādaśānuvāke prathamā sūktāḥ z z

Read: āvasṛṣṭā pārā pata śaravye vrāhmaśaṁsite |

jāyāmītrān prā padyasva māmāiṣām kām canoc chiṣaḥ z
4 z ekādaśānuvāke prathamā sūktāḥ z

This stanza occurs also RV. 6. 75. 16; SV. 2. 1213; VS. 17. 45; TS. 4. 6. 4. 4; TB. 3. 7. 6. 23; ApŚ. 3. 14. 3; pāda a also Vāit. 34. 17; AG. 3. 12. 18. Of these TB. and ApŚ. have avasṛṣṭaḥ, others as here. In b TS. has °śaṁśitā, TB. and ApŚ. śaro brahmaśaṁśitaḥ, others as here. Pāda c as here occurs: Ś. 3. 19, 8c and 11. 10. 18d; RV., SV., VS. gacchāmītrān °, TS., TB., ApŚ. gacchāmītrān pra viśa. For d RV., SV., VS. read as here; Ś. 3. 19. 8e māmāiṣām moci kaś cana; so Ś. 8. 8. 19d; 11. 9. 20d; 10. 19d; cf. 11. 9. 13c: TS., TB., ApŚ. have māiṣām kaṁ canoc chiṣaḥ.

57.

Ś. 2. 11.

dūṣā dūpir asi hetyā hatir asi menyā menir asi |

Read dūṣir and hetir.

Ś. has dūṣyā, which seems better.

f17a graktiyo si pratisaro si punaścāro si pratyabhicaraṇo si

Read sraktyo, which is indicated by the marginal srakti.
And read 'si each time.

Ś. does not have punaścāro 'si.

prathamam abhi cara yo smān dveṣṭi yaṁ ca vayan
dviṣmaḥ

Read pratīmam or, with Ś., prati tam; also 'smān and vayan.
Ś. has yaṁ vayan.

sūryad asi varcodhās tanūpānāpyaṣ kṛtyādūṣaṇā z

For sūryad asi I see nothing except the reading of Ś., sūrir asi; for the rest read varcodhās tanūpāna āpyaṣ kṛtyādūṣaṇaḥ. Ś. has sūrir asi varcodhā asi tanūpāno 'si.

śukro si bhrājo si jyotir asi svar asi

āpuniha śreyāṅsim ati samaṁ krāmā z z dvitīyas
sūktaḥ z z

Read 'si in a, and in the next, āpnuhi śreyāṅsam ati samaṁ krāma. Ś. has jyotir and svar interchanged. The formulae of the last two sets occur frequently, but the variants are not important.

58.

Against viṣkandha(?).

viṣkandhasya kāṣṭhasya kardamasya ulūkyā |

apasphānasya kṛtyā yās teṣāṁ tvaṁ radhūgile jahi z z

The ms. corrects to viṣkambh°. Perhaps kārdhvasya in a.

In view of st. 4a it seems possible that the first pāda is viṣkandhasya kāṣṭhasya; I can do nothing for ulūkyā and radhūgile; perhaps apasphāna is the opposite of saṁsphāna, which means "getting fat." There seems to be some reference to demons, in which connection viṣkandha is suitable.

pramaraṇīṣyuṣahavyām kardamaṁ nīlaśūkyam

aghāsāram iva dāruṇam āyus kṛṇomy antaram z

I have no suggestion that is plausible.

vividddhasyā vikarṇasya rtasya ca |

triparṇī viśvabheṣajī idam kṛṇotu bheṣajam |

Possible readings are viśirṇasya and kṛtasya. Sandhi calls for °bheṣajy.

kāṣṭhasya viṣkandhasya apasthāpanabheṣajam |

idam kṛṇomi bheṣajam yathāyam agado mati z 3 z

In d read 'sati. The stanza is No. 4 and the hymn No. 3. The lexicons do not have apasthāpana but it seems fairly suitable here with the sense "driving away."

59.

A charm, possibly against the apacit.

yasmād aṅgāt saṁ śusrāva yad babhūva galattakha |
gāvo vatsam iva jānānās tad upāiti yathāyatham z

In a read susrāva, in c jānānās; in b galuntikā, or °kam, is not impossible; especially in view of st. 2d.

nā sṛgasya pataṅgasya tanmasya mathagāśyaḥ
f17b venoḥ pātur monnāsti sṛnmāsyā glāur māḥ pacid attav-
vat. z

Here it can only be said that perhaps at the end of b there is a form of madhyaga: the word glāur is clear and it seems that there is a reference to the apacit.

aham veda yathāsita gilvikā nāma vāsi |
amuṁ taṁ tvam ito gaccha yam aham dveṣmi pāuruṣaṁ z

In a yad āsitha would best suit the context; gilvikā is not in the lexicons, the nearest to it being tilvikā, a plant name: in d read pūruṣam.

tasyāpi madhyāsīda nīlāgrīvāsu sedatā |
vātasyānu plavānam aṣa kasyānu saṁvidam. z

It seems not impossible to read here madhya ā sīdan, and sīdata; or in b even seditha. In c plavanam would be better. This stanza seems to tell whither the apacit(?) shall go.

pīto yaṁtv agruvo nir ato yo tv agruvāḥ
adharācī ṛtaḥ parā praham glāvam adhusāsaṁ
nir aham glāvam adhumāsaṁ adharācī ṛtaḥ parā z kā 4 z

The first hemistich probably should read apīto yaṁtv agruvo nir ito yaṁtv agruvāḥ; the rest seems to have expressed the usual idea of driving away the pest.

60.

Seemingly a charm against a co-wife.

abhi tvām aham ojase indro dasyūn ivābhuvan
sapatnī naśyatād ito dūraṁ gacchābhy oṣasā |

· Read ojasendro in the first hemistich, sapatnīm in c, and in d gacchāty okasaḥ.

sāśahā idam patyos sāsahīṣu surāv ubhū |
atho sapatyo sāsahīr yathā naśyāty okasah

To attempt to restore this seems unwise, but it is possible that the original meaning was something like "may I have power over my husband, and may my rival have none, so that she may be driven from the house."

abhibhūr aham āsamañ vidvakarmā mahām adāt. |
aham mitrāṇi kalpayanveṣu gr̥heṣu ryuṣṭharaḥ z

The general sense of this is fairly clear, but to fix the text is another matter: something like this might be possible, abhibhūr aham āsa sañ viśvakarmā maho me 'dāt, though it is far from satisfactory. In c kalpayam may be read, and in d perhaps tveṣu; for the end of d I have no suggestion.

ut tiṣṭha mama vā idam na tavehāpi kiñ cana |
mām cāiva paśyany āyabhy amuñ ca divi sūryam z kā
5 z anu 12 z

The only thing that is clear in the first hemistich is a contrast between the speaker and her rival. In c paśyann āyaty may be read, referring to the man.

61.

A rearrangement of Ś. 3. 11. 5-8.

yas tvā mṛtyur abhy adhatta jāyamāno supāsathā |
f18a tan te satyasya hastābhyām idam muñcatu vṛhaspatih z

T has tam te in c.

For b read jāyamānam supāsayā; read tam in c.

For d Ś. has ud amuñcad bṛhaspatih: these pādas are c-f in Ś.

abhi tvā jarimāhita gām ukṣaṇam ivarja
ninye yañtu mṛtyavo yān āhur itarā yo śatañ z

In b read iva rajjvā, in c vy anye yantu, and in d itarāñ śatam.

pra viśatañ prāṇāpānām anaḍvāham iva vrajam.
śarīram asyāṅgāni jarīṣke nayatañ yuvañ

It seems best to read with Ś. prāṇāpānāv anaḍvāhāv; for jarīṣke jarimṇe suggests itself.

The Ś. version of our pāda d is jarase vahatañ punaḥ. The first hemistich also occurs Ś. 7. 53. 5ab.

yuva stañ prāṇāpānāu me sohām iṣṭaṁ mṛtyave |
ayaṁ jarīṣṭ* *adhi ariṣṭa iha vardhatām |

In a read yuvañ; I can offer nothing for pāda b. For c read ayaṁ jarimṇaś śevadhir; this second hemistich occurs only in Ś. 7. 53. 5, and its reading is that offered here.

jarase tvā pari dadhmo jarase nir uhāmasi |
jarā tvā bhadrayānaśad vinya yantu mṛtyavo yān āhur
itarā yo śataṁ z 5 z kā 10 zz zz

T has bhadrayān neśad vinye in cd.

In b read ūhāmasi; for c perhaps we may read jarā tvā bhadrā yā neśad; the rest as in st. 2. The kāṇḍa is No. 1.

Ś. st. 7 has jarāyāi tvā pari dadāmi jarāyāi nī dhuvāmi tvā |
jarā tvā bhadrā neṣṭa °.

62.

Ś. 3. 11. 1-4; 20. 96. 6-9; RV. 10. 161. 1-4.

muñcāmi tvā haviṣā jīvanāya kam ajñātayakṣmād uta
rājayakṣmā |
grāhyā grhīto yady eṣa yatas tata indrāgnī pra mumuk-
tam ayanam z

In b read rājayakṣmāt, in c grāhyā, in d enam.

Ś. has grāhir jagrāha yady etad enaṁ tasyā °, in 3. 11. 1, but in 20. 96. 6 it has vāitad for yady etad; the latter is also the reading of the RV. Pāda a occurs also ŚŚ. 13. 16. 4; AG. 3. 6. 4.

yadukṣarāyuvamdi vā pareto yadi mṛtyor antikaṁ nīta
eva |
tam ā harāmi nirṛte upasthād ampārśam enaṁ śataśāra-
dāya z

In a the only hope seems to be to read, with Ś. and RV., yadi kṣitāyur yadi vā pareto; in c nirṛter, in d read aspārśam.

sahasrākṣeṇa śataṁ vīryeṇa śatāyuṣāhārṣam ayanam
f18b indro yathenaṁ jarase nayāta viśvasya duritasya pāram z

T has yathāinaṁ in c.

In a it would probably be better to read with Ś. śatavīryeṇa; in b read śatāyuṣā haviṣāhārṣam enam. Read yathāinaṁ and nayāti in c, and pāram in d.

RV. and Ś. 20. 96. 8 have śataśāradena in a; in the second hemistich Ś. 3. 11. 3 has ati at the beginning of d; Ś. 20. 96. 8 has śataṁ yathāinaṁ śarado nayātīndro °; so RV. except yathe-maṁ. Pāda d here would be improved by ati at the beginning.

śataṁ jīva śarado vardhamānaś śataṁ hemantānś chatam
u vasantān. |
śatam indrāgnī savitā vr̥haspatiś śatāyuṣā haviṣāhārṣas
ayanaṁ z kāṇḍaḥ 20 ||

In d read °hārṣam enam. The kāṇḍa is No. 2.

In c Ś. 3. 11. 4 has śataṁ ta indro agniḥ °; but Ś. 20. 96. 9 and RV. have c as here, while for d they have śatāyuṣā haviṣe-maṁ punar duḥ; so also N. 14. 36.

Pāda a also occurs Ś. 7. 53. 2c; ŚB. 5. 1; AdB. 1.

63.

Cf. Ś. 10. 5. 42-45.

yat te annaṁ bhuvāḥ pata ākṣīta pṛthivīm anu |
tasya naś tvam bhuvāḥ pata sam pra yaccha prajāpate
cyātte z

In T the stanza ends rightly with prajāpate, omitting cyātte.

In b we may read ākṣitaṁ, which is perhaps better than ā kṣiyati of Ś.

vyāt te paramēṣṭhino vrahmaṇāpīpadāma taṁ |
sāmvatsarasya daṇṣṭrābhyāṁ hetis tva samudād ibhiḥ
hetis tvam samudād ibhiḥ z

For d read hetis taṁ sam adhād abhi.

In Ś. these pādas are 42cd and 43ab: Ś. has vāiśvānarasya in c.

yaṁ tvam ṛbhustv āhūtis sam id devī sahīyasī |
rājño varuṇo si bandho si so mapāmanuṣyāyaṇam amu-
ṣyaḥ z
putram ahaṁne rātriye badhānāḥ |

It seems probable that in the first pāda we have only a corruption of the Ś. reading, iyaṁ taṁ psātṽ āhutiḥ; the only doubt is as to ṛbhustv. The rest seems to be nothing more than a corruption of what appears in Ś., thus: rājño varuṇasya bandho 'si | so 'mum āmuṣyāyaṇam amuṣyāḥ putram anne prāṇe badhāna: rātriye is puzzling, but all the rest seems clear enough.

mṛṇo si deva savitur gāyatrenācchandāsā | mṛṇāmuṣya
paśūn dvipadāś catuṣpadaḥ yo smān dveṣṭi yaṁ
ca vayan dviṣmas te jahitaṁ mṛḍa tasmāi sā mayi
mṛḍa tasmāi durāhāḥ z z kā 3 z

KS. 37. 13, 14 has mṛṇo 'si mṛṇāmuṣya dvipadaś catuṣpadaḥ, and mṛḍo 'si mṛḍase dvipade catuṣpade. Read mṛṇo 'si deva savitar gāyatrena chandasā; dvipadaś, 'smān, vayan: after dviṣmas I can suggest nothing plausible.

64.

f19a ni te padaṁ pade mama ni citte me ta niṣ kṛtuḥ
adāsaḥ kevalo mama abhiṁsā dhāraṇī tava z
paraḍena gā mardayanti padenā śambarā rathaṁ |
padena maryā mattaṁ na eṣo no ha tvat.
māpa mṛpo mā mā parā mṛpo mānyatrāsmi manaskṛtā |
yaṁ tvā hi rivabho gair nākulena parimasi |
na tvā kṛṇve saṁ nṛhane na kuririty āupaśena
tvā damasmi lomni na tvā puṣkayot sṛje z 4 z

The margin gives sṛ opposite st. 3a.

There seems to be no hope of making any sense out of these stanzas; about the only thing to be said is that st. 4 seems to suggest the sphere of Ś. 6. 138, which appears below as No. 68.

65.

Stanzas 3 and 4==Kāuś. 33. 9 and 8.

ghṛtāhūtāḥ pṛthivīm ā nayeno asmān pra dārdhvocati
kilbiṣāṇi |
anāttarās sumanasas suvīra jyog jīvantas tava sakhye
syāma |

T has °hutāḥ in a, and dārv° in b: I am not sure of rdhv.

In a read °hutaḥ and nayāino; in c anantarās and suvīrā. For pāda b I will venture no suggestion.

aantarema yātudānāntareṇa kimīdi
naśyāmasi triyā vayan sarasvatyā carāmasi z

For the first hemistich we may read antareme yātudhānā antareme kimīdinah. In c read naśyāmasi and probably trayān.

mā te ri khanitā asmāi ca tvā khanāmasi
dvipadaś catuṣpād asmākaṁ mā riṣad devy oṣadhe z z

The ms. writes pās śa over the first two words of c.

Read riṣan in a, and dvipāc in c.

This stanza occurs also RV. 10. 97. 20; VS. 12. 95; TS. 4. 2. 6. 5. All save Kāuś. have for a mā vo riṣat. khanitā; Kāuś. as here; for b Kāuś. has yasmāi °, others yasmāi cāhaṁ khanāmi vah, while VS. 12. 100b has yasmāi ca tvā khanāmy aham. In c RV. and TS. have dvipac catuṣpad; so also VSK. 13. 6. 22c: pāda d appears only in Kāuś.

anyā vo anyām avatv * * nyāsyāv āpāvata |
sadhrīcīs suvrātā bhūtvā āsyāvāti *īryām z kā 5 z a 13 z

T gives full reading, and has vīryē in d.

For b read anyānyāsyā ūpāvata; and in cd read bhūtvāsyā avata vīryām.

Pādas ab, as here, occur also RV. 10. 97. 14; VS. 12. 88; TS. 4. 2. 6. 3; MS. 2. 7. 13: 94. 9; KS. 16. 13: pāda a TB. 2. 8. 4. 8.

66.

Charm with an aśvattha-amulet.

dhruvas tiṣṭha bhuvanasya gopa masa vyaktā vanaspate
atrāiva tvam iha vyaṁ suvīrā viśvā mṛdho pi mahatīr
vyasya

In a read gopā; pāda b is shorter than the others by two syllables, which seem to have stood before masa. In c one would expect tatrāiva; in d read 'pi. I can suggest nothing more.

f19b yo vānaspatyānām adhipatir babhūva yasminn imā viśvā
bhuvanādy ārpitā z
tas anajmī madhunā dāivyena yasmā maṇim nir mame
viśvarūpaṁ |

In b read bhuvanāny, in c tam, in d yasmād and °rūpam.

imām maṇim viśvajitam suvīram asmād aśvatthāt pary
ud bharāmi
yena viśvās pṛtanās saṁ jayāsy atho dyamit samitum ā
vadāmi z

In a read imaṁ, in c jayāmy, and in d probably dyumat sam-
itim.

sabandhuś casabandhuś ca yo na indrābhi dāsati |
vr̥ścāsyā tasyāham mūlaṁ prajāṁ cakṣur atho valam.
z kâ 1 z

In a read cāsā°, in c vr̥ścāmy ā, and in d balam.

The first hemistich occurs above, No. 20 st. 4, which see for references.

67.

Ś. 6. 136, plus 6. 137. 2.

devī devyā jātāsi pṛthivyām adhy oṣadhe |
tām tvā nitatvi keśebhyo dṛṇhaṇyā khanāmasi |

In a read devyām, and nitatni in c.

In a Ś. has adhi jātā, and asi in its stead stands in b.

indras tvā khanatu prathamo varuṇasya duhitubhyaḥ
dṛṇha jātām janayājātām ye jās tām varṣiyasas kṛdhi |

T has duhitṛbhyaḥ in b.

In b read with T, and in d read ye jātās.

Ś. has only the second hemistich, with jātānu varṣ° for d.

yas te keśo vatatas samūlo yaś ca dṛśyate |
sarvaṁ taṁ viśvabheṣajyāsi śiñcāmi vīrudhā z

In a read 'vatatas, in ed °jyābhi.

In a Ś. has 'va padyate, in b vr̥scate, in c idaṁ taṁ.

abhīṣunā meyo sta vijāmenānuṣeya
keyo nana tvāir vardhatām śīrṣṇase asitas pari z 3 z

T has śīrṣṇas te in d.

Read: abhīṣunā meyo 'stu vyāmenānumeyah |

keśo naḍa †tvāir vardhatām śīrṣṇas te asitas pari z kâ 2 z

Ś. has plurals, āsan standing in a; in c it has keśā naḍā iva.

68.

Ś. 6. 138.

yathā natvaṁ kaśipune yastvo bhindanty aśmanā |
evā bhinaddi te ṣuṣkāu tasmāi tvām avase huve |

Read naḍam in a; Ś. has striyo in b and this seems to be the only thing to read. In c read bhinadmi and either muṣkāu 'or ṣuṣmāu.

Ś. has śepo at end of c, and for d has 'muṣyā adhi muṣkayoḥ :
our pāda d occurs Ś. 5. 25. 2d. This is st. 5 in Ś.

f20a tvaṁ vīrudhām śreṣṭhatamāmavi śrutasy āuśadhe |
māmadya pāuruṣaṁ klīvas opaśunam kṛdhi |

T has śrutāsy ośadhe in b.

In ab read śreṣṭhatamābhi śrutāsy ośadhe. In c we may read
with Ś. imaṁ me adya pūruṣaṁ; and in d klībam opaśinam, as
in Ś., seems the better reading. Perhaps c might be read mam-
ādyā pūruṣam.

klīvaṁ kraddhopaśunam atho kurīriṇaṁ kṛdhi |
ubhābhyām asya grāvābhyām indro bhinatv āṇḍau z

T has kṛddh° in a and bhinatv in d.

For a read klībam kṛdhy opaśinam, grāvabhyām in c, and in
d bhinatv.

For the second hemistich Ś. has athāsyendro grāvabhyām
ubhe bhinatv āṇḍāu.

klīva klīvaṁ tvākaraṁ vadhre vadhriṁ tvākara surasaṁ
t*ākaraśarasāraso si z

kuvīras asya śīrṣṇaṇi kumbhaṁ cāva ni dadhmasi |

In b read tvākaram arasaṁ tvākaram arasāraso 'si; other pos-
sibilities also suggest themselves, and it may be noted that ara-
sāraso 'si looks very like a gloss. In c read kurīram and śīr-
ṣaṇi, in d kumbhaṁ.

Ś. has ° vadhriṁ tvākaram arasārasaṁ tvākaram; in d it has
cābhi.

ete nāḍāu devakṛte yayos tiṣṭhatī vṛṣṭiḥ |
te te bhinaddi* *mayā amuṣyā*i *uṣṇayoḥ z 3 z

In a read nāḍyāu, in b vṛṣṇyam: for the second hemistich te
te bhinadmi śamyayāmuṣyā adhi muṣkayoḥ.

Ś. has ye te in a, which is better than ete.

69.

The amulet avālipso.

jāyamāno ninṛjat sapatnān no dato bhayaṁ |
sa vāi sapatnānām sabhā avalipso.anāśayat.

For the first hemistich I can suggest nothing plausible; per-
haps the second may stand, with avālipso.

ārād arābhiṃ kṛṇute yaśastūpava bād hate |
avālīpsas sa yo maṇis sahasvān abhisātiha

T has arātiṃ in a; yacasthapava in b.

Read arātiṃ in a; in b yaśastamo 'va may be a possibility.
In d we may probably assume abhimātihā.

imaṃ maṇim avālīpsaṃ yasmin ā rohayāmasi |
sa vāi sapatnān ā datte sa enaṃ pātu viśvatas sa enaṃ
jarasa nayā z 4 z

T has jarase in e.

In e read jarase nayāt.

70.

For stanzas 3 and 4 see Ś. 6. 113. 1 and 112. 3.

yato jīvedyo na pitṛṇ apāiti na mānuṣe duṣkṛtaṃ dāi-
dhiṣavyaṃ |
ayagnayaṣ prathathamo yo viveśa kṛṣhrābhir jyotir
abhy aṣṇuvātāi |

T has jīvebhyo in a.

Read in a yāto jīvebhyo and upāiti; in c read ayajñīyaṣ prat-
hamo, in d kṛṣhrābhir and aṣṇuvātāi.

nāsyōṣadhīṣv apy astu nāpsv antaraṃ nāsyā sūryo saṃ-
drśam eti cakṣuḥ
bhūmin dveṣṭi taraṃtam ayanāṃ yan mānuṣe duṣkṛtaṃ
dāidhiṣavyaṃ

T has bhūmir in c.

In a read nāsyāuṣadhīṣv; in b 'saṃdrśam seems to be intended.
In c read bhūmir and tarantam enaṃ.

f20b trite devāmṛtatana yāta tritenāṃ mānuṣeṣv amṛṣṭa |
trite tad u māiyārakṣāidate pra mumuktaṃ jyotir adhi
dūram eti z

T has devāmṛtena in a, and tad upāi° in c.

Pāda a might be restored trite devā amṛjatāino yatas; for b
trita enaṃ mānuṣeṣv amṛṣṭa. I can do nothing for the second
hemistich.

Pādas ab in Ś. are tṛte devā amṛjātāitad enas tṛta enaṁ manu-
ṣyeṣu mamṛje; so TB. 3. 7. 12. 5ab, except for trite in a, and
trita etan in b. The second hemistich in Ś. is tato yadī tvā
grāhīr ā naśe tām te devā brahmaṇā nāśayantu.

ebhiṣ pāsāir duduṣāupatir vibaddhaḥ parāu-parāv arpito
aṅge-aṅge
vi te ertyantām viertām hi santi bhṛṇaghi pūṣaṁ duri-
tāna sr̥ṣṭām z 5 z a 14 z

T has bhrūṇaghi in d.

In a read didhiṣūpatir, in b probably ārpito; in c vierto, and
in d bhrūṇaghi pūṣan durtāni and some form of mṛj.

Ś. has yebhiḥ pāsāiḥ parivitto vibaddho 'ṅge-aṅga ārpita
utsitaś ca. In c it has muñcantām vimuco, and at the end of d
mṛkṣva.

71.

A charm against poison.

agniṣ te viṣaṇāyād indro vā* * haspatīḥ
sa te dharmam adhīdarad dhāte vabhūva *e*y * *

T has viṣaṇāyād.

In a viṣāṇi nayād seems possible; in b read vāyur vṛhaspatīḥ.
In c we might read adīdharad, and in d yo te babbhūva.

puraetā viṣam agniḥ paścād abhi nudaty āyatī
vāyur en* dakṣiṇataḥ pūṣottarād apānudā

In c read enaṁ, and in d probably apānudat.

ā sahasrīva taratha āre vāṇgetu no viṣaṁ
āindro vāmena viśpatir ā rūpeṇa vṛhaspatīḥ

In b read are 'vāṅgāitu, in c endro.

svar juṣṭaś kaśyapasya surāśtro jāgarat sve
ṛṣabhasyātha mātudaḥ sve dattā vihr̥to devān yajñena
bodhayaḥ z 1 z

T has mātudaḥ in c.

This stanza affords no starting-point for conjecture; and
throughout the hymn the suggested readings and those retained
are all more or less unsatisfactory.

72.

Concerning gambling.

mahājanāṣ prathamā ye didivire dhanaya maṁgatya
mahata dvirāje
eṣāṁ varayaḥ prathamō jigāya tasyāṁ lokam ad bhide-
yam z 1 z

In a read didivire, in b dhanāya saṁgatya mahati °. In c varo yaḥ might stand; in d one would expect a masculine form; read ud for ad.

medinas te vāibhītakā tat ta inda uupāvatu |
avyā vṛkāiva saṁrabhya jigīvān astam āyasi

In a read °takās, in b indro upāvatu. In c read vṛka iva, and in d āyasi.

* * * * *

76.

Against a sorcerer.

f22a * * * * * dhanur ojasvān ā taruṣva |
prati dūhāūr daha sa* * * *raṁ kṛṇuṣva |

Perhaps tanuṣva may be read in b.

praty ena yāhi prati bhañdhenum vividdham nagne
vita* * *

* tyañ dhehi vartmanā jarhriṣāṇa kṛtyākṛtaṁ duṣkṛtaṁ
mādhi voca |

In bhañdhenum of a the transliteration ñdh seems to be correct, though the sign may be ṭṭh; T appears to have bhañge nnam.

In a read enaṁ, and possibly bhañdhy enaṁ; cf. Ś. 8. 3. 6cd tābhīr vidhya hrdaye yātudhānān prātico bāhūn prati bhañdhy eṣāṁ: in b no 'gne would be good. It is fairly safe to assume that pratyāñ was the first word in c, and we may read the pāda pratyāññ ehi vartmanā jarhṛṣāṇaḥ; in d read vocaḥ.

* * *hād dhṛdayaṁ nābhi vaste yaś cakṣuṣā manasā yaś
ca vācā |

praty ag* *bhyāṁ abhi taṁ babhūṣaṁ kṛtyākṛtaṁ duṣ-
kṛtaṁ nir dahagne |

At the end of a some form of *vaś* might stand, and in *c* *bubhūṣuṃ* would be possible.

pratibodhaś caturak*o* * * śrameva vidūbhṛtā |
 pra bhañjani śatṛna prati yāhy agne kṛtyākṛ**m * *
 hrdaye marmaṇi z 1 z

For the first hemistich see No. 47. 3. For *cd* we may read
 pra bhañjañ śatṛnū prati yāhy agne kṛtyākṛtaṃ vidhya hrdaye
 marmaṇi; of course there is no ground for reading *vidhya*
 except its familiar use in such connection.

77.

Ś. 7. 84. 2 and 3.

indra kṣatrām abhī vāmam ójó jāyathā vṛṣabhā carṣaṇī-
 nāñi
 āpānudo jānam amitrayāntam urūm devebhyo akṛṇor u
 lokāñ z

Read *indra* and *vāmam* in *a*, 'jāyathā vṛṣabha in *b*.

This stanza also occurs RV. 10. 180. 3; KS. 8. 16; TS. 1. 6.
 12. 4; in *c* Ś. has *amitrāyantam*.

mṛgó na bhīmáṣ kucaro giriṣṭhā * * * *
 * * kām samsāya parim in* * * * * *

Drawing on Ś. to fill the lacunae we may read:

mṛgó ná bhīmáṣ kucaró giriṣṭhás parāvāta á jagamyāt
 párasyañ |
 srkām samsāya pavim indra tigmām ví śatṛnū tādhi ví
 mṛdho nudasva z

* This stanza occurs also RV. 10. 180. 2; SV. 2. 1223; VS.
 18. 71; TS. 1. 6. 12. 4; MS. 4. 12. 3; 183. 14; KS. 8. 16.
 Pāda *a* occurs also in a number of other places; in *b* TS. has
 jagāmā, the rest jaganthā.

78.

Kāuś. 82. 13.

f22b * * * itta pṛthivī uta dyāur adhidrutaḥ pṛṣnimātaraḥ
 * * * * bhīḥ pavir iva nāimir adharas so stu |

This is too mutilated to handle: it has no parallel.

yasya trayā gata * * pra yanta devā manuṣyāḥ paśavaś
ca sarve
taṁ no davan̄ mano dhi vravītu punī* * *niyatu dviṣate
mā radhāmaḥ z 3 z

In a read gatam anu pra yanti, in c 'dhi vravītu, in d sunītir
no nayatu and radhāma. The 3 probably numbers the kāṇḍa.

79.

varcasvān asi deveṣu varcasvān o* *dhīṣvā |
atho varcasvināṁ kṛdhi yam aśvatthādhi * *

Possibly oṣadhīṣv asi was the reading in b.

Concerning the lacuna here see Introduction, p. 200.

83.

Ś. 1. 35. For the sake of completeness I give the missing part
as it stands in Ś.

yad ābadhnan dākṣāyaṇā hiranyaṁ śatānikāya sumanas-
yamānāḥ |
tat te badhnāmy āyuṣe varcase balāya dīrghāyutvāya
śataśāradāya. 1

This stanza is not in the ms.

* * * * *

f23b * * *kṣāyaṇā hīranyaṁ sā jīveṣu kṛṇute dīrgham
āyuh

Read: nāinaṁ rakṣāṁsi na piśācāḥ saḥante devānām ojaḥ pra-
thamajaṁ hy etat |
yo bibharti dākṣāyaṇāhiranyaṁ sa jīveṣu kṛṇute dīrgham
āyuh z 2 z

This stanza occurs also RVKh. 10. 128. 8; VS. 34. 51: VS.
has tad and taranti in a; Ś. and VS. have dākṣāyaṇam̄ in c; in
d RVKh. and VS. have deveṣu; VS. has a fifth pāda, sa manuṣ-
yeṣu °.

apāṁ reto jyotir ojo balaṁ ca vanaspatinām uta vīryāṇi
indra ivendriyama virūdhaso smin suvakṣyamāṇo bibhṛd
dhiranyaṁ

It is impossible to say what is to be read in c for virūdhaso;
a causative seems to be needed to match Ś. indra ivendriyāṇy
adhi dhārayāmo asmin. In d suvakṣyamāṇo, though not quot-

able, seems possible in the sense of "increasing;" we should probably read *bibharad*, as in *Ś.*, for *bibhṛd*.

Ś. has *tejo* for *reto* in a, and *tad dakṣamāṇo* in d.

samānam ṛtubhiḥ tvāhaṁ samvatsarasya payasā pipartī |
indrāgnī tvā vrahmaṇā vāvṛdhānām āyuṣmantam utta-
maṁ tvā karātha z

Probably we should read in a, with *Ś.*, *samānām māsām* °, and in b *piparmi*. In c possibly *vāvṛdhānāv*, and in d *karāthaḥ*.

Ś. in a has *vayaṁ*: the second hemistich is not in *Ś.* but occurs *Kāuś.* 96. 3 and 97. 6, where the reading is as suggested here, save for *āyuṣmantāv* in d. *Ś.* has *indrāgnī viśve devās te* 'nu manyantām ahrṇīyamānāḥ.

84.

RV. 10. 58.

yát ta cátaśraṣ praḍiśó máno jagáma dūrakám |
tát ta á vartayāmasihá kṣáyāyá jīvase |

In a read *yát te* and *praḍiśo*, in b *dūrakám*, and in d *kṣáyāya jīvāse*.

yát te bhūmīm catasraktīm mano z
yát te śamām vāivasutaṁ mano |
yát te vāyur antarikṣe mano z
yát te samúdrām árṇavaṁ mano z
yát te divaṁ yat pṛthivīm mano |
yát te sūryám yad úśase mano z
yát te candráṁ nakṣátrāṇi mano z
yát te āpá oṣádhīr mano z

In 2 T has *catusraktīm*, and in 3 it has *yamaṁ vāivasvataṁ*. The *pādas* corrected should read:

yát te bhūmīm cātussraktīm máno z 2 z
yát te yamám vāivasvatám máno z 3 z
yát te vāyúr antárikṣe máno z 4 z
yát te samudrām arṇavám máno z 5 z
yát te divaṁ yat pṛthivīm máno z 6 z
yát te sūryám yad úśasaṁ máno z 7 z
yát te candráṁ náksatrāṇi máno z 8 z
yát te āpo yad oṣadhīr máno z 9 z

In 2 RV. has caturbhr̥ṣṭim, and in 9 apo; 4 and 8 have no parallels.

yát te pará parávṛtaṁ mano jagāma dūrakam
tat ta á vartayāmasihá kṣáyāya jīvase z 4 z

We may read parāvátam in a, also párá; the rest as in 1.

RV. has parāḥ parāvato.

The stanzas here have not the same order as in RV.; four of the twelve RV. stanzas do not appear here.

85.

A charm, seemingly against insanity.

ya gr̥hṇanty apsaraso yaṁ badhnātu vṛhaspatih
tvam̐ kaśyapasya vrahmaṇā savitā punar ā bharat.

Read yaṁ in a, badhnāti in b, and tvām in c.

savitāgni vrahma somaḥ tvaṣṭrā vṛhaspatih
ete marudyutaṁ tvām vrahmaṇā punar ā bharam̐ z

Read °āgnir, somas, and tvaṣṭā; bharan in d: it seems that marudyutam must stand, referring to some form of insanity.

bhadraṁ vādam̐ sivaṁ cakṣur marudyutāya kṛṇvasi |
imā hy asmā oṣadhi māharasy arundhatī z a 17 z

In a read bhadraṁ and śivaṁ, in b kṛṇvasi. The second hemistich cannot be mended with certainty, but it seems probable that we should read iyaṁ and oṣadhir; or leave imā and read oṣadhīr: māharasy or sāharasy is possible. But at best we can get little satisfaction from the last two pādas.

86.

A reverential prayer.

tribhyo rudrebhyaḥ pra vaśant yajāmi jyēṣṭha kaniṣṭha
uta madhyamo yaḥ |
jyotir akāraḥ kavayas somapā ye kaṇvā yajanti nir ato
vadhenā z

In b read jyēṣṭhaḥ, in d probably ito. For pra vaśant in a I have no suggestion, and for akāraḥ in c can say only that it seems to imply some form of kṛ: in view of st. 2c one might consider as a possible reading for d ye kaṇva yajanti nir ito vidhy enān.

indrāgnī vītaṁ havīmas saṁvidānāu samiddho gñis sam-
idha gīrbhir indra |
nudethāṁ kaṇvā *nir ato arātim ārād rakṣānsi* tapatoṣy
asmat. |

In a read haviṣas, in b 'gñis and indrah, in c ito; for tapa-
toṣy I have nothing to suggest.

f24a vāstoṣpate suprajāsas suvīrā ṣaṣṭy āśāni śaradaś śatāni |
druhās tu kaṇvābhi nir nudasva śivās tu tasmān upa saṁ
viśasva |

In c read druhās, in d perhaps śivas tv asmān.

yā taṁ dṛṣad akhala sadyā ca gosthe yā jātā śakha-
dhūme sajayām
prapāyām jātāḥ uta yas subhiś cutāś cātaya śaś śivatā
no stu z

T has duṣad in a: perhaps akhilā should be read for akhala;
at the end of the stanza read sa śivo no 'stu. It seems impos-
sible to get any coherency out of the stanza as a whole.

dudvā ca dudvatī ca sthā tad vahnāma tad vāhaṁ nāma-
dheyam |
rudrapreṣite sthāu venām apatos san vṛktaṁ yo no
dveṣṭi sa bhidyatām |

It would be rather attractive to write for b tad vā ha nāma
tad vā ha nāmadheyam. For pāda c I have nothing to offer.

nīcī nāmāsy aghārā nāma | namas te stu vātake
anyatāsmad aghaṁ kṛdhi |

Read adharā in a, 'stu in b, and put the colon after vātake; in
c read anyato 'smad aghām.

rucīte pari ṇo namāgreṇa pari ṇo nama |
āsmānaṁ tanvaṁ kṛṇmahe ady ā nas soma mṛtraya z 1 z

The ms. has abhy over ady.

Read ṛjite in a, and abhy in d.

Cf. RV. 6. 75. 12 ṛjite pari vṛndhi no 'smā bhavatu nas
tanūḥ | .somo adhi bravītu no 'ditiḥ śarma yaçchatu; the same
occurs VS. 29. 49; TS. 4. 6. 6. 4; MS. 3. 16. 3: 186. 17.

87.

tvam darbho si parit oṣadhīnām vibhāndān yāsi kanyā
yavāinām
bhinnasiraṣ kṛme jāyām ny asya śarīram bhindyati bhi-
ndyasti z

T has patir in a.

In a read 'si patir, in b vibhindān; the last words of b are not clear: possibly yavāinām could stand. In c read °śiraṣ; jāyām seems as unsuitable in this connection as kanyā; for the end of d we might read bhidyate.

yaṣ kikasās to virajaḥ parūṇṣi yas yoddhāra uṣṇīśas tā
hi vavre |
haniṣyāmi vām nir atah paretam tṛṇāny attam aviśir
ivāmiva z

In the first hemistich most of the words seem clear individually, but the sense is wholly unclear; in virajaḥ there may be a form of vi-ruj, and then probably uṣṇīśas. In the second hemistich by reading itah we get good sense down through attam, but nothing after that.

yām yas te jathareṣv antaṣ kasmāi vaśam nirakṣyam
martyamyam
haniṣyāmi vām nir atah paretam stāyade tu prati vām
atutsi z

Of the first hemistich only te jathareṣv antaṣ seems good; in c read itah and in d stāyate seems good.

yenetus tena pathā paretam stāyade tu prati vām atutsi |
vrahmaṇā vā na paridṛddhya samantam vṛścasyāmi
vakulāiva sarpaṁ z 3 z

T has nakul° in d.

In a read yene-yathus, and stāyate as above; in d read nakula iva sarpaṁ and some form of vṛśc; in c it is possible that there is some form of pari-vṛj, probably gerund.

This charm is evidently for the destruction of something, and the suggestion of worms comes out in each stanza.

38.

Ś. 2. 35; TS. 3. 2. 8. 1.

f24b | yajñapatim ṛṣayena āhur nirbhagatā bhāgād anutap-
yamānā |
yad enaś cakṛmā baddha eṣa tato viśvakarman pra
mumugdhv enaṁ

In d T has mumugdhy.

In a read ṛṣaya enasāhur, in b nirbhaktā is probably correct and °mānāḥ. In c it seems that we must have cakṛvān; in d read mumugdhy enam.

This stanza also occurs MS. 2. 3. 8: 36. 20; the order of the stanzas is different in all four versions, the pādas we have here standing as 2ab and 3cd in Ś. In a MS. has yajamānam ṛṣayā, in b it has vihāya prajāṁ anu°, TS. prajā nirbhaktā anu°, Ś. nirbhaktaṁ prajā anutapyamānam. In c MS. has eno mahaca °, TS. enaś cakṛvān mahi baddha eṣām; for d all have taṁ viśvakarman pra muñcā svastaye.

ñanyāna somapā manyamāno yajñasya vidvāna samaye
na dhīraḥ
madhavyāñ stokān upa yā rarādhas saṁ mā tarāis sṛjad
viśvakarmā

Probably anānyān somapān is to be read in a, in b vidvān. In c probably apa yān rarādha; for tarāis in d either tāis or tebhis is needed.

These pādas are 3ab and 2cd in Ś., which has adānyān in a, and in d saṁ nas tebhiḥ sṛjatu. MS. has in a ayajñīyān yajñīyān, in b prāṇasya and samare; TS. reads as here in a and as MS. in b: both MS. and TS. have dual, stokā, and so tābhyāṁ in d; both have tāu for our yān and nas for mā; and they have sṛjatu.

ye rukṣayanto na viṣṭv ānadhṛī yān agnayo ann atap-
yamāna dhṛṣṇyā |
yā tāisām avayā durīṣṭās siṣṭaṁ tad viśvakarmā kṛnotu |

The correct reading is probably as follows:

ye bhakṣayanto na vasūny ānṛdhur yān agnayo anv
atapyanta dhṛṣṇyāḥ |
yā teṣām avayā durīṣṭā sviṣṭaṁ tad viśvakarmā kṛnotu
z 3 z

Ś. has what is adopted here for pādas ab; TS. has ānr̥huḥ, MS. ānaśur. For duriṣṭā Ś. and MS. have duriṣṭiḥ and TS. has duriṣṭyāi: for d Ś. has sviṣṭim̐ nas tām̐ kṛṇavad̐ viśvakarmā; so TS. save for kṛṇotu. MS. has ° tāñ̐ viśvakarmā kṛṇotu.

bhīma ṛṣayo namas tebhyaś cakṣur yad eṣā manasaś ca
saṁdr̥k. |
vṛhaspate mahiṣāya dive | namo viśvakarman namas te
pāhy asmān. z 3 z

In a read bhīmā, in b eṣām; remove colon after dive.

This stanza is not in MS. but appears MŚ. 2. 3. 7. 4. For a Ś. and TS. have ghorā ṛṣayo namo astv ebhyaś, MŚ. astv adya yebhyaś. In b Ś. has satyam at the end; TS. has cakṣuṣa eṣām manasaś ca saṁdhāu, MŚ. cakṣur yeṣām (var. lect. hy eṣām) tapa uccabhīmam. For c Ś. has bṛhaspataye mahiṣa dyuman namo, TS. mahi śad, MŚ. bṛhaspate mahiṣa °; for d Ś. reads as here, TS. and MŚ. have namo viśvakarmaṇe sa u pātṽ asmān.

Stanzas 3 and 4 here are 1 and 4 in Ś.

89.

sarvā imām uṣadhayah̐ pṛthivyām̐ avi niṣṭhitāḥ
athāiva bhadrake tvām̐ asurebhyo ajāyata |

In a read imā uṣadhayah̐; in b it might be possible to write vīniṣṭhitāḥ, but it is to be noted that Ś. 19. 32. 3b is pṛthivyām̐ asi niṣṭhitah̐. The last two pādas taken separately might be possible, but to harmonize them with each other and with the first two does not seem possible.

śatam apśarasām̐ śatam̐ sunvatīnām̐ gandharvapatnīnām̐
śatasyondro apakṛtaś chira yaś patanti parovātām̐ patan-
tir eṣvamabhis saha |

T has manovātām̐ for parovātām̐.

The only possible reading I can conjure up is apacitaś ciraṁ yāś patanti parāvataṁ patanti reṣmabhis saha; for śatasyondro I have no suggestion, and the rest seems to need nothing.

cetantīś aśmalām̐ papalām̐ indro apsaraso arat. |
vi vo yaso bhajāmahe vi vo haviṣya modanaṁ
apāvarīr̐ aponnatāmassad̐ yakṣmas̐ aponnatavātas te jāne
yathā z 4 z

Pāda a occurs above, 29. 4a, in what seems to be the correct form, cetantīm aśmalām palām; in b we can only guess at random, but °rasa ā karat does not seem improbable. In c yaśo may be read and haviṣyam in d. In the last hemistich probably asmad yakṣmam is to be read, and the preceding words may contain some form of apa+vr̥ and apa+nud.

The charm is probably against the Apsaras in their rôle of enticing and bewildering enchantresses.

90.

Ś. 6. 127.

asitasya vidrathasya lohitasya vanaspate
vikalpakasyoṣadhe mocchi piśataṁ cana

In a read vidradhasya, in c °āuṣadhe; in d it seems best to follow Ś. with mocchiṣaṣ piśitaṁ.

For a Ś. has vidradhasya balāsasya, and in c it has visalyak-asy°.

tat te balāsa tiṣṭhata kaṣke muṣkāv apākṛtaṁ
vidāhām tasmin ni bheṣajaṁ cīpudrāv abhicakṣaṇaṁ

The simplest remedy for the first hemistich seems to be to read ut te balāsa tiṣṭhataḥ kaṣke muṣkāv apākṛtāu, or perhaps apaśritāu as in Ś. In c read vedāhām and omit ni.

In a Ś. has yāu te, in c tasya, and in d cīpudrur.

nir balāsaṁ balāsino vi malam uta vidrata
paropahabhyām te vayam parā yakṣmaṁ suvāmasi |

In b read vidradham, in c paropahatyām.

This stanza does not appear in Ś. 6. 127, being new except pāda a, which occurs Ś. 6. 14. 2a. Pāda d, in the form parā yakṣmaṁ suvāmi te, occurs RV. 10. 137. 4d; Ś. 4. 13. 5d; 7. 53. 6b, and elsewhere.

f25a śīrṣarogaṁ aṅgarogaṁ sraktivalgaṁ vilohitaṁ
parā te jñātaṁ yakṣmam adharāntaṁ suvāmasi | 5 z a 18 z

In c read 'jñātaṁ, in d adharāñcaṁ.

The third stanza of Ś. has six pādas, of which the last two read as the last two here except tam for te: the first hemistich here is new.

91.

Kāuš. 115. 2.

payo deveṣu paya oṣadhīṣu payāśāsi payo ntarikṣe |
tan me dhātā savitā ca dhattām viśve tad devā abhisam
grṇantu z

In b read paya āśāsu and 'ntarikṣe, in c dhātā.

Kāuš. has dhātā ca ° in c.

payo yad apsu paya usriyāsu paya ukteṣu paya ut par-
vateṣu |
dhan me dhātā savitā da dhattām viśve tad devā abhisam
grṇantur |

For ukteṣu in b Roth in T suggested utyeṣu, but it seems to me that ukteṣu is better; it is the reading adopted by Weber, *Omina und Portenta*, S. 380; read uta for ut. In c read tan me, and ca for da. Bloomfield gives pāda b paya utseṣūta parvateṣu; Weber reads pūrvadheṣu.

yan mṛgeṣu payo viṣtam asti ṣad ejati patati yat pata-
triṣu |
tan me dhātā savitā da dhattām viśve tad devā abhisam
grṇantu z

In b read yad for ṣad, in c ca for da.

Kāuš. has āviṣtam in a.

yāni payānsi divy ārpitāni yāny antarikṣa bahudhā
bahūni |
teṣām iśāne vaśinī no dya pra dattām dyāvāprthivī
ahrīṇīyamāno z 1 z

In b read antarikṣe, in c teṣām and 'dya: after these changes we must probably leave c as it stands and in d read ahrīṇīyamāne, or °mānāu(?).

In Kāuš. Bloomfield reads iśānam in c, pradattā and ahrīṇīyamānā in d; Weber reads iśāte in a, omits pradattā and reads ahrīṇīyamāne, but he suggests the reading iśānam (or °ān) and pradattām.

92.

To Sumati.

āganmemām sumatīm viśvarūpām yasyām pūrvam anu
tad dava ekah

sā nas sūktāir jujuṣāṇā samībhyas sā na vṛṇītām suma-
nasyamānāḥ |

T has śamībhyas in c.

In b read deva; there seems to be something wrong with the
pāda, probably in anu tad. In c read śamibhyas, in d no and
°mānā.

iyaṁ devī sumatir viśvarūpā śilpaṁ kṛṇvānā carati
caneṣu |
tām rājānaḥ kavayo hṛtsu ketāir arājānaś ca vadanāis
punanti |

In b T has careṣu, which is correct.

agnir yā mām ityam upasaṁ sadema vācapriye madhumat
yā vadantaḥ z
somo rājā varuṇo mitra dharmā mayi śriyamāṇā upasaṁ
namantu |

For the first hemistich I have no suggestion to make. Read
mitro in c, and śriya° in d.

yo vaś śuṣmo hṛdaye yo' bāhvo yaś ca cakṣuṣī
jihvāyāgre ya va manyus taṁ vo vi nayāmasi z z
f25b oṁ taṁ vo vi nayāmasi z 3 z

In a read śuṣmo, in b cakṣuṣī, in c yo vā.

Ś. 6. 73. 2a is yo vaḥ śuṣmo hṛdayeṣv antar.

93.

To the plant kuṣṭha; a charm against poison.

triṣ kuṣṭhāsi vṛtrahā jātas trir ud divas pari jajñire |
tris somāha jajñise tvaṁ trir ādityabhyas pari z

T has adityebhyas in d.

In b read jajñise, in d read with T.

Pāda d occurs Ś. 19. 39. 5b; this hymn of Ś. is to the plant
kuṣṭha, against takman.

jīvalām naghāriṣām jayata kāmāparājitām
utāmṛtasyeśāno rājana kuṣṭhā vadāmasi |

The first hemistich can stand, but the connection seems
unclear: cf. Ś. 19. 39. 2a. In d read rājan.

With c cf. RV. 10. 90. 2c; VS. 31. 2c, which have utāmṛta-
tvasyeśāno; Ś. 19. 6. 4c °yeśvaro.

antarā dyāvārṣhivī antarikṣam idam mahat. |
tatrāmṛtasyāsiktaṁ kuṣṭhaṁ devā badhnata |

In d we should probably read devā abadhnata.

The pādas of the first hemistich, separately, are familiar but not in hymns to kuṣṭha. Ś. 4. 7. 1cd read tatrāmṛtasyāsiktaṁ tenā te vāraye viṣam.

kuṣṭho si devākṛtaṁ himavadbhyo nirādṛta
tīkṣṇābhir atrabhiḥ vātas sa jagarthārasaṁ viṣam z 3 z

In a read 'si devākṛto, in b nirādṛtaḥ, in c perhaps atribhir; in d the correct reading is probably cakartha°.

94.

A charm for blood-flow.

yas te śataṁ dhamanayas sahasrāṇi viṁśatiḥ
babhror aśvasya vāreṇāpi nahyāmi tāhaṁ |

In a read yās, in d ta āham [in b sc. ca after sahasrāṇi.—ED.].

śatasya te dhamanīnām sahasrasyāyutasya ca |
tṛteṣ pādāṁ ava sārathim api niśyāsi yad vilam

T has nahyāmi in d.

In d read nahyāmi yad bilam, following T. In c possibly iva may stand, but for the rest I have no suggestion.

paramasyām parāvataś śuṣko bhy aruṇaś ca tiṣṭhata |
tataś śuṣkasya śuṣmeṇa tiṣṭhantu lohīnir apa |

T has arudaś in b.

In b tiṣṭhātu would be better, and aruṇaś seems worth consideration; read 'bhy.

pari viś siktāmayam aruṁ bile vapāmasi |
akaśadaśvavāit purātakaś ca daśamīm idam z

For the second hemistich I would make no suggestion: for the first might we consider as remotely possible pari vas siktāmayam arumbile vapāmasi?

95.

rudram ātākṣihatā mumuṣṭubhyām amaghavan dhrām
ahūtyābhiṣansaṁ |
tābhiṣajam śṛṇosy an no vīrām vīre bheṣajebhi z .

T has °ṣandaṁ, and °ṣatsam at end of b.

rudra yat te guhyaṁ nāma yat tendhāma tayor iduḥ |
śiva śarvyā yā tava tayā no mṛdā jīvase z

In the first stanza I have made no attempt to restore; but the second comes out fairly clear. With śaravyā the second hemistich is good; in b read yat ta indh-, but after that I offer no conjecture: iduḥ may be the correct reading.

Pāda c occurs TS. 4. 5. 1. 1; KS. 17. 11; NīlarU. 7. Pāda d occurs VS. 16. 49; TS. 4. 5. 10. 1; MS. 2. 7. 9: 127. 12; KS. 17. 11 and NīlarU. 7.

agniṁ tvāhur vāiśvānaraṁ madanāna prahahaṁn agāt.
sa ne devatrādhi vrūhī mā riṣāmā vayaṁ tava |

In b read sadanān pradahan, no in c.

This occurs Vāit. 6. 7 and GB. 1. 2. 21. Vāit. has for b sa dahan pradahan nv agāḥ, GB. sadanān pradahan v agāḥ.

yā devī prahiteṣu tastapase vām aham avāvasṛṣṭā
f26a somas tvām asmabhyā vetu vidvān avantu naḥ pitaro
devahūtiṣu z 5 z a 19 z

In a probably prahiteṣu is better; and one could think of tasthe for the next word. In c possibly asmabhyam.

Pāda d occurs RV. 6. 52. 4d with mā and °hūtau.

It would hardly be safe to say more than that this seems to be a prayer for Rudra's favor, perhaps at a sacrifice.

96.

ApŚ. 16. 34. 4; KS. 40. 5.

rāyas pōṣaṁ dhēhi no jātaveda ūrjāvad agne āsu sūnṛ-
tāvat. |

dādāhāma bhārá śṛṇú nāma sōmaṁ yajñēna tvām úpa
śikṣama śakraṁ z

Read: rāyās pōṣaṁ dhehi no jātaveda ūrjāvad agne vāsu sūnṛ-
tāvat |

dādāhāma bhāraṁ sunāvāma sōmaṁ yajñēna tvām úpa
śikṣema śakraṁ z 1 z

In a ApŚ, and KS. have no dhehi; for b they have ūrjo bhāgaṁ madhumat sūnṛtāvat, which with pinvamānā for sūnṛtāvat also occurs MS. 2. 7. 12c: 92. 8; KS. 16. 12c; they have yajñāṁ in c, śakra in d.

vayám agne dhánavantas syāmālaṁ yajñāyutá dáksīṇā-
yāi |
grāvā vadhed abhí sómasyāñsún índra siksēma índunā
suténa z

Read: vayám agne dhánavantas syāmālaṁ yajñāyotá dáksīṇā-
yāi |
grāvā vaded abhí sómasyāñsún índraṁ śikṣeméndunā
suténa z 2 z

In c ApŚ. has °āñsunā, and KS. has grāvāvādīd° ° ° āñsum.

īśānan tvā śúśrumā vayám púrotá dhánānām dhanapate |
gómad agne áśvavad bhúri puṣtó | hiraṇyavad ánnavad
dhehi máhyam |

T has īśānaṁ in a and bhūri in c.

Read: īśānaṁ tvā śúśrumā vayám puróhita dhánānaṁ dhana-
pate |
gómad agne áśvavad bhúri puṣtám hiraṇyavad ánnavad
dhehi máhyam z 3 z

ApŚ. has śúśrumo in a and annamad in d; it and KS. omit
purohita in b.

dvāhám me dyāús ṛṥthiví páyo jaráro mā sódako bhúvi
sarpatu
prajāpatinā tánvam āprāñer iṣto mātu má z 1 z

Read: duhám me dyāús ṛṥthiví páyo 'jagaró mā sódako ví sar-
patu |
prajāpatinā tanvám á prīṇe 'riṣtáh pátu mā z 4 z 1 z

In the first hemistich I have followed the reading of ApŚ. and
KS., except that they have te and tvā; for the second hemistich
they give prajāpatinātmānam āprīṇe 'rikto ma ātmā; thus KS.
in d, but ApŚ. āprīṇe rikto.

97.

asmām juṣadhvam asavo dyamānaḥ purājaraso vasavo hi
ṣṭhaḥ
pākā gr̥ṇīmas tava vīryāya śataṁ himā adhipatin na ehi |

T has adhipatir in d.

In a read asmān and vasava ucyamānaḥ, in c gr̥ṇīmas, and
°patir in d. Pāda c does not seem good but it will have to stand.

un mṛṇo gād ārjunam agāt suṣad bhogo gopāya mā |
ahne bhyātu mānaṁ pari dadhe sūryaṣ prāṇo bhavāmi

T puts ny an mṛṇo with this stanza.

ny an mṛṇon mṛṇo gād āsitam agāt suṣad bhogo gopāya
mā |
rātraye bhyātu mānaṁ pari dadhe agniḥ prāṇo bhavāmi
anāturasya nā bhago nā bhago bhūyassa |

The parallelism between the last two stanzas is striking, but the meaning is far from clear. In the second there is evident dittography in pāda a, and I incline to think that the last line is a sort of a gloss. Possibly mṛḍo should stand for mṛṇo; and bhyātumānaṁ may be some participle.

sa yatra dvayaṁ prajāpate trir ekasyāhnāḥ prajāś sas
paśyasi
tatra mām abhi saṁ paśyāniṣṭapaśur bhuvanasya gopā
z z z

T has saṁ in b.

Read °āhnaḥ and saṁ in b and gopāḥ in d.

For aniṣṭapaśur neither “having ill-omened cattle” nor “having unsacrificed cattle” suits very well: it would seem that the individual addressed is an earthly prince. [Read ariṣṭa° “not lost.”—Eb.]

98.

yathā mṛgo gopayasi tiraścin mātu vindhyasi |
ya vā tvam ugroṣadhe asuro payasā subhage |

The margin gives bhe | for the end of d.

f26b bandhume mām apadhuś ca madhuman no samamjanam |
dvāro bhagasye mātaraū mṛgasya śyannivācaraḥ

The margin gives dhyanni for d.

abhi tvādhām abhidanā jāleneva mahādākaṁ |
yathā sam akratāvaso sam ācīt te sacāvahi |

T has mahāradhakaṁ in b; mahājhakaṁ is possible.

ahvāit tad uttarā asmatha tvas upadhir mama |
sa no badhnāmi sambandhanena yathāsāv ā vi vṛtṭy ā vā
mṛtyor aparāvatā | 3 z

T has upacin in b.

Just a few suggestions here: for 1c we might read yā vāi tvam ugrā oṣadhe; in 2b samañjanam; in 3c °vasā is not impossible; 4b might be tvam upacin mama, and while no certain reconstruction of 4d could be made, the drift of it seems to be “that he may be far from danger and death,” or something of that sort. It would seem that this is a medicinal charm.

99.

Against demons, particularly kṣetriya.

apocchentī duṣṣ*apnam api dṛhādam utsatām
apoṣtām sarvām kṣetriyām sarvās ca yātudhānyah |

T has apocchantī.

In a read apocchantī dussvapnam, and for b apa durhādam uchatām would seem good.

With a cf. Ś. 8. 4. 23b apocchantu mithunā ye kimīdinaḥ; pāda d appears rather frequently, e. g. RV. 1. 191. 8d; Ś. 2. 14. 3d.

ud agātām bhagavatī vicṛtāu nāma tārake |
sukṣatriyasya muñcatām saṁgranthya hṛdayasya ca z

It will be better to read agātām in a; read saṁgranthya in d; in c one is tempted to abandon the ms. and read with Ś. vi kṣetriyasya°.

Pādas ab occur Ś. 2. 8. 1ab; 6. 121. 3ab: for a Ś. 3. 7. 4 and TA. 2. 6. 1 have respectively amū ye divi subhage and amī ye subhage divi. Ś. 2. 8. 1. and 3. 7. 4 have for c vi kṣetriyasya muñcatām.

namo stu vṛtrahābhyo namāṣā yugebhyah
mṛgāyāranye tiṣṭhate kṣetriyāyākaram namaḥ z

In a read ‘stu, in b nama eṣām.

āṣo hṛdām kṣetrapatyām manoś ca mānavasya ca |
manas sarvasyāpaśyata iha bhūyamy ādiditi z 4 z

The margin has syā, seeming to correct bhūyamy.

Pādas b and c are good, but I see no help in them toward solving the rest.

100.

Seemingly a love charm.

ud chi devakanyā yā jatā vasunā saha |
na tvā caranty oṣadhayo bāhyāṣ parvatā uta z

In b read jātā, in c taranty; probably the correct reading for d is bātyāṣ parvatīyā uta, as in Ś. 19. 44. 6d, where the hemistich occurs.

yathā tvā pari utsakta patny oṣadham ā vataṁ karaṇī-
dasi |
yad eṣu yan ni śīdasi tatra tvāhaṁ sam abham āśvam
ivāśvābhidhānyā |

In d abharam may be restored. The first hemistich is past mending with certainty; oṣadhīm is evident and utsakthī is possible. Pāda e occurs Ś. 4. 36. 10d and 5. 14. 6d.

yathā kumāras taraṇo māturaṁ prati nandati
evāsmān prati nandantu yām vayaṁ kāmāyāmahe z 5
z a 20 z

In the first hemistich read taruṇo mātaram; in d read yā, or in c read nandatu.

101.

Cosmogonic.

trīṇi pātrāṇi prathamāny āmat tāni satyam uta bhūtaṁ
tadakṣa |
f27a ṛtasya māne dhiyā dhruvāny ebhir devāmṛtaṁ bhakṣa-
yanti |

In a read āsan, at the end of b uta dakṣaḥ seems possible; in d read devā amṛtaṁ.

svar yad devā vi bhajantāyaṁ trīṇi pātrāṇi prathamāny
āsam.
ādityā ekaṁ vasavo dvitīyaṁ tṛtīyaṁ rudrā adhi maṁ
babhūvuh

In a read bhajanta āyan, in b āsan, and sam in d.

dhātā veda savitāitāni sarvā vṛhaspatiḥ prathamo devo
agniḥ

ebhir indro jajatharom ā prṇīte tribhiṣ pātrāir uta viśve
ca devāḥ

In c read jajatharam.

ūrdhvās tiṣṭhanti nanu jīhrā bhavanti nonaṁ babhūva
katamaś canāiṣām
devānām pātrāṇi nihatāni yāni tāni saṁ pātv aritasya
gopā z 1 z

In a read ūrdhvā and probably jīhmā, in b katamac and in c
nihitāni; ṛtasya gopāḥ in d.

102.

The feast of the full moon.

pūrṇamāsī prathamā yajñīyāsīd ahnā rātrīṇām uta śarvā-
reṣu |
ye tvām yajñīyāir yajñāitvodhayantamāi te nākaṁ sukr-
taḥ paretāḥ z z

In a pūrṇamāsī had better stand; in b read ahnām and śar-
vareṣu; in cd we may restore with some probability yajñāir
vardhayanty amī.

This stanza occurs Ś. 7. 80. 4, and the readings suggested
here agree with Ś. except in pāda c, where Ś. has ye tvām
yajñāir yajñīye ardhayanty, in b atīśarvareṣu, and in d nāke.

pūrṇa paścād utā pūrṇā purástāt pūrṇamāsī madhyata
új jigāya |
tāsyām devāis saṁvāsanto mahitvá nākasya prṣṭhé mam
iṣā madema z

T has madhyatā.

In a read pūrṇā both times, in c tāsyām and in d sám iṣā.

This stanza occurs Ś. 7. 80. 1; TS. 3. 5. 1. 1; TB. 3. 1. 1.
12; MŚ. 6. 2. 3; and the second hemistich ApŚ. 7. 5. 1cd.
For pāda b these have un madhyataḥ pūrṇamāsī jigāya. For
c TS. and TB. have tasyām devā adhisamvasantaḥ, which ApŚ.
varies by taylor: MŚ. has yasyām (var. lect. asyām) devā abhi-
samviśantaḥ. For d TS., TB., ApŚ., and MŚ., have uttame
nāka iha mādayantām (MŚ. mādayadhvam).

catasro diśaḥ pradiṣo ha pañca ṣaḍ urvī rāhu rajaso
vimānā |

dvādaśāntardhā ṛtavaś ca te mā pyāyayantu bhuvanasya
gopāḥ z

yathādityān ā pyāyayanti yathākṣitam akṣitayaḥ pivanti |
evā mām indro varuṇo vṛhaspatir ā pyāyayantu bhu-
vanasya gopāḥ z 2 z

In view of Ś. and MS. it seems that we should read in a yathādityā aṅsum °; in b pivanti: stanza is No. 4, hymn No. 2.

This stanza occurs Ś. 7. 81. 6; TS. 2. 4. 14. 1; MS. 4. 9. 27: 140. 3; 4. 12. 2: 181. 7; KS. 10. 12; ŚŚ. 5. 8. 4; N. 5. 11 (acc. to Durga in Roth's Erläuterungen, p. 61). In a the reading suggested is that of MS.; KS. has yathādityam ādityā ā °, N. has yathā devā aṅsum °, Ś. has yaṁ devā °, others yaṁ ādityā °, which last form also appears in TS. 2. 3. 5. 3a; TB. 3. 1. 31a; KāuṣU. 2. 8. In b MS. and KS. have yathākṣitim ° KS. also reading °yo madanti, Ś. has yaṁ akṣitam akṣitā bha-ksayanti, the others as here save that ŚŚ. has akṣitim. In c KS. reads as here, MS. evāsmān °, Ś. tenāsmān °, N. tena tvām ° TS. and ŚŚ. tena no rājā varuṇo °. In d all read as here.

103.

To Amāvāsyā.

āgana rātrīs saṁgamanī vasūnām viśvaṁ puṣṭaṁ vasv
āveśayanti |

amāvāsyāṁ haviṣā vidhemorjām vasānaḥ payasā nāgaṁ z

In a read āgan rātrī, in b °yantī, in c amāvāsyām, in d vasānā and na āgan.

This stanza occurs Ś. 7. 79. 3, with amāvāsyāyāi in c and duhānā in d. With the first hemistich cf. TS. 3. 5. 1: 1 niveśanī saṁgamanī vasūnām viśvā rūpāṇi vasūny āveśayanti. Pāda a may be compared with RV. 10. 125. 3a; Ś. 4. 30. 2a, ahaṁ rāṣṭrī saṁgamanī vasūnām.

mā tvā rātri puro dabhaṁ sota paścād vibhāvari |
f27b āyusmantas suprajasaḥ suvīrā hr̥dyās sa tvā suvarcasah

In a read dabhan, in b mota, and in d probably satvānas.

yasya devasya sumutāu sumatiṁ grhānām
ā mā puṣṭiṁ ca poṣyaṁ ca rātryā devānām sumatāu
syāmā |

In a read sumatāu; b is evidently incomplete but there is nothing to suggest the original reading.

Ś. 3. 10. 7ab has ā me poṣṭe ca poṣe ca rātri devānām sumatāu syāma.

aham evāsmi amāvāsyā mā vasantu sukr̥tāu māime
mayi devā ubhaye sādhyāś cendrajyeṣṭhās sam āgac-
chantu sarve z 3 z

In view of Ś. we should probably read in b vasanti sukr̥to mayīme; in d āgacchanta.

This stanza occurs Ś. 7. 79. 2, where b is mām ā vasanti sukr̥to mayīme.

104.

To the New Year. Ś. 3. 10. 1-4.

prathamā ha vyāsa sā dhenúr abhivad yamé sá naḥ |
pāyasvatī duhā úttarās úttārām samā z

T ends first hemistich after yame.

Read: prathamā ha vy uvāsa sá dhenúr abhavad yamé |
sá naḥ pāyasvatī duhā úttarām-uttarām sāmām z 1 z

This stanza also occurs TS. 4. 3. 11. 5; MS. 2. 13. 10: 161. 11; KS. 39. 10; SMB. 2. 2. 1; PG. 3. 3. 5; the second hemistich appears RV. 4. 57. 7; Ś. 3. 17. 4; SMB. 1. 8. 8; 2. 2. 17; 8. 1. Pāda a Kāuś. 19. 28; 138. 4; GG. 3. 9. 9; KhG. 3. 3. 18; HG. 2. 14. 5. For a TS., PG., and HG. have yā prathamā vy āchat; in b KS. and SMB. omit sā. In c SMB. and MS. read as here, TS. and PG. dhuksva, Ś. and others duhām.

yām devāṣ prati nāndanti dhenúr rātrim upāyatī
sām̐vatsarāsyā yā patnī sā nō astu sumāṅgalā |

Read: yām devāṣ prati nāndanti dhenúr rātrim upāyatīm |
sām̐vatsarāsyā yā pātñī sā nō astu sumāṅgalā z 2 z

For this stanza see SMB. 2. 2. 16; PG. 3. 2. 2; ApMB. 2. 20. 27; HG. 2. 17. 2; MG. 2. 8. 4. In a SMB. has paśyanti, and all save Ś. and SMB. have janāḥ for devāṣ; in b Ś. has rātrim dhenum, the others have this order and have ivāyatīm; in d all texts have sumāṅgalī.

sām̐vatsarāsyā pratimām yé tvā rātrim upāsate |
téṣam āyusmatīm prajāṁ rāyāṣ pōṣanā sam̐ sṛja |

T has poṣeṇa in d.

Read: saṁvatsarāsya pratimāṁ yé tvā rātrīm upāsate |
tēsām āyusmatīm prajāṁ rāyāṣ pōṣeṇa sām sṛja z 3 z

This stanza occurs KS. 40. 2; MG. 2. 8. 4; the first hemistich in TS. 5. 7. 2. 1; PG. 3. 2. 2; pāda a in ApŚ. 17. 9. 3; HG. 2. 15. 9, and pāda d appears frequently. In a PG. has pratimā: in b KS. and MG. read as here, PG. has yā tām rātrīm upāsmahe, Ś. yām tvā rātry upāsmahe, which TS. varies with upāsate and SMB. 2. 2. 18b with rātri yajāmahe. KS. and MG. have c as here, Ś. has sā na °. In d MG. has sṛjasva, others as here.

iyām avā sā yā prathamā vy āucchāt sāpsv antas carati
pravīṣṭā
vadhūr mimāyā navagaj jānitrīm trīta enām mahimānas
sacante z 4 z

Margin has aṣṭakā opposite this stanza.

Read: iyām evā sā yā prathamā vy āuchhat sāpsv antas carati
prāviṣṭā |
vadhūr mimāya navagaj jānitrī trāya enām mahimānas
sacante z 4 z 4 z

This stanza occurs also Ś. 8. 9. 11; TS. 4. 3. 11. 1; MS. 2. 13. 10: 160. 1; KS. 39. 10; ŚG. 3. 12. 3; ApMB. 2. 20. 30: the first pāda appears TB. 2. 5. 5. 3a; ApŚ. 17. 2. 12; HG. 2. 14. 5; ApG. 8. 22. 5. SMB. 2. 2. 15 must be compared. The only variant for a is vy uchat in ŚG. Pāda a as here appears in MS. and KS., antar asyām ° in TS., ŚG. and ApMB., āsv itarāsu ° in Ś. In Ś. the second hemistich is mahānto asyām mahimāno antar vadhūr jigāya navagaj janitrī. In c TS., ŚG., and ApMB. have jajāna and ŚG. also has navakṛj; in d ŚG. has sacantām. The stanza in SMB. is eṣāiva sā yā pūrvā vy āucchāt seyam apsv antas carati pravīṣṭā | vasūr jigāya prathamā janitrī viśve hy asyām mahimāno antaḥ.

105.

Continuation of preceding: Ś. 3. 10. 5, 6, 11, 10.

vānāspatyā grāvāṇo ghoṣām avrāta haviṣṭaṇvantavā pari-
vatsārīṇaṁ |
ékāṣṭakāyī haviṣā vidhema vayām syāma pátayó rayī-
ṇām.

Read: vānaspatyā grāvāṇo ghóṣam akrata haviṣ kṛṇvāntas pari-
vatsarīṇam |
ekāṣṭakāyāi haviṣā vidhema vayām syāma pátayo rayī-
ṇām z 1 z

This stanza also occurs HG. 2. 14. 4; MG. 2. 8. 4; SMB. 2. 2. 13; ApMB. 2. 20. 34. Pādas ab in Ś. are as here; in a HG. and MG. have ulūkhalā ° ° akurvata, ApMB. ālūkhalā °, SMB. ālūkhalah sam pra vadanti grāvāṇah; in b MG. has parivat-sariyam. Pāda c as here does not appear elsewhere; Ś. has ekāṣṭake suprajasaḥ suvirā. The occurrences of d are too numerous to mention; for d SMB. and MG. have jyog jivema balihṛto vayam te.

īdāyās padām ghṛtāvat sarīsrpām jātavedaḥ prāti havyā
grbhāya
ye grāmyāḥ paśavo viśvarūpās taśām saptānām máyi
rantir astu z

Corrections for accents are as follows: sarīsrpām jātavedaḥ prāti havyā grbhāya: yé grāmyāḥ, viśvárūpās téśām saptānām, rantir.

This stanza also occurs SMB. 2. 2. 14; AŚ. 2. 2. 17; ApŚ. 6. 5. 7; MŚ. 1. 6. 1. 15; HG. 2. 17. 2; TA. 3. 11. 12. Ś. and SMB. give the stanza exactly as here: in a AŚ., ApŚ., and MŚ. have carācaram at end, TA. and HG. have for a īdāyāi srptām ghṛtavac carācaram; b as here is found only in Ś. and SMB., others, save TA., having jātavedo havir idam juṣasva. Pāda c occurs further in Ś. 2. 34. 4a; TA. 3. 11. 11a; in d AŚ. has ° mayi puṣṭir astu, TA. and ApŚ. °nām iha rantir astu, MŚ. °nām iha puṣṭir astu; others as here.

īdayā juhvato havir devān ghṛtavatā yuje
guhān aḍubhyato vayam dṛṣade sopa gomata |

T has grhān in c: possibly the ms. reading is juhuto.

In b read yaje, in c grhān alubhyato; in d gomataḥ: and I am inclined to think it would be well to restore also in d the reading of Ś. sam viśemopa.

In a Ś. has vayam for havir.

yajur ṛtvigbhya ārtavebhyo mābhyaś samvatsarāya ca |
dhātre vidhartre samṛdhe bhūtasya pataye yaja z 5 z

T has mādbyhas in b.

Possibly ṛtvighbha can stand but ṛtubhya as in Ś. is better; in b read mādbyhas, in c vidhātre, in d yaje. The stanza is No. 4 and the hymn No. 5.

For ab Ś. reads ṛtubhyas tvārtavebhyo mādbyhaḥ saṁvatsarebhyah.

106.

Conclusion of preceding; Ś. 3. 10. 8, 12, 7.

f28a ā yam agaṇ saṁvatsaraḥ patir ekāṣṭake tava
tasmāi juhomi | haviṣā ghr̥tenasāu naś śarma yacchatu |

Read agan in a and °āsāu in cd; put colon after tava.

Only the first hemistich appears in Ś. Pāda c occurs also AŚ. 8. 14. 4c.

ekāṣṭakāya haviṣā vidhemo ṛtūr pañcāna praviṣṭā |
sasyena śasyam upa saṁ carantaṁ ariṣṭāsyantum upa
sam caremā |

In a read ekāṣṭakāyāi, and it seems that we must have vidhemartūn pañcānu °. In c read °caratām, in d ariṣyantam tam ° seems not impossible, or ariṣṭas syandam °.

The only parallel pāda is ariṣṭāḥ saṁ caremahī in MŚ. 1. 6. 2. 17d; SMB. 1. 6. 14c; HG. 1. 5. 1c; ApMB. 2. 3. 1c; MG. 1. 22. 2c.

vāsanto grīṣmāu madhūmanta varṣāḥ śarād dhemahā
ṛtāvo no juṣantām |
ā no goṣu viśatv ā prajāyām śīsurmany eṣām trivarūthe
syāma |

Read: vasantó grīṣmó mádhumanto varṣāḥ śarād dhemantā
ṛtavó no juṣantām |
ā no góṣu viśantv ā prajāyām śarmany eṣām trivárūthe
syāma z 3 z

The correction of d is Roth's, who also suggests the alternative śarman yeṣām; but it may be that some form of śīśira should be restored. Ś. 6. 55. 2 is similar to this: grīṣmo hemaṇtaḥ śīśiro vasaṇtaḥ śarād varṣāḥ svite no dadhāta | ā no goṣu bhajatā prajāyām nivāta id vaḥ śaraṇe syāma; cf. TS. 5. 7. 2. 4. Variants of the first three pādas occur in the Saṁhitās and Sūtras of the Black Yajur Veda.

ekāṣṭakā tāpasā tāpyanā jajāna gárbhaṁ mahimānam
 índram
 téna devā vi śahanta sātṛn hantāsuraṇām abhavac
 śácipatiḥ z

Read: ekāṣṭakā tāpasā tapyámānā jajāna gárbhaṁ mahimānam
 índram |
 téna devā vṛ asahanta sātṛn hantāsuraṇām abhavac
 śácipatiḥ z 4 z

This stanza is Ś. 3. 10. 12, which differs only in d having hantā dasyūnām; it occurs also TS. 4. 3. 11. 3; KS. 39. 10; SMB. 2. 3. 21; PG. 3. 3. 5; and pāda a GG. 4. 4. 33a; ApMB. 2. 20. 35a; HG. 2. 14. 5; 15. 9a. For c TS., KS., and PG. have tena dasyūn vṛ asahanta devāḥ; and for d the same texts and SMB. have hantā dasyūnām abhavac chacībhiḥ.

pūrṇā dravye parā pata sūpūrṇā punar ā pata |
 sarvān yajñāna saṁ pr̥catī iṣam ūrjaṁ nābhṛtya idāyā
 paśubhis saha |
 sarasvati tvam asmāsu rāyas poṣaṁ ni yaccha z 6 z a 21 z

The margin has iṣam ūrjaṁ nā bhara i pāṭhaḥ.

Read: pūrṇa dravye parā pata supūrṇā punar ā pata |
 sarvān yajñān saṁ pr̥catīṣam ūrjaṁ na ābhṛtya |
 idāyā paśubhis saha sarasvati tvam asmāsu rāyas poṣaṁ
 ni yaccha z 6 z a 21 z

The last two pādas of this stanza are without parallel; the rest is Ś. 3. 10. 7cdef, which reads darve, saṁ bhuñjati and bhara. The first two pādas occur VS. 3. 49; TS. 1. 8. 4. 1; MS. 1. 10. 2: 142. 6; KS. 9. 5; ŚB. 2. 5. 3. 17; AŚ. 2. 18. 13. In a all save Ś., MS., and KS. have darvi.

107.

RV. 10. 168, with new stanzas.

vátasyā nú mahimā ráthasya bhajáyann eti stanáyann
 asya ghóṣa |
 divaspṛg yéty arúnāni kṛṇvānn átho ebhi pr̥thivyā reṇum
 asyan. z

Read vátasya, mahimānaṁ, bhañjáyann, and ghóṣaḥ in ab;
 yāty arunāni, eti, and ásyān in cd.

RV. has rujann eti ° in b, and uto eti ° in d.

sām prérate ānu vātasya viṣṭhā nāinaṁ gacchanti sūma-
neva yōṣā |
tābhīr vidvān sarāthaṁ devā iyate pātir viśvasya bhū-
vanasya gopāḥ z

Read vātasya viṣṭhā āinaṁ, and sumānā iva yōṣāḥ in ab;
tābhīr vidvān in c.

In b RV. has ° samanaṁ na yōṣāḥ, in c tābhiḥ sayuk °, and
in d asya ° ° ° rājā.

ātmā vāi devānāṁ bhuvanasya gopa yathāvaśaṁ carati
deva ekaḥ
ghoṣāid asya śrūyate na rūpaṁ nasmāi vātāya haviṣā
vidhemā |

T has tasmāi in d.

Read gopā in a, ghoṣa id in c, tasmāi and vidhema in d.

RV. (st. 4) omits vāi and has garbho at end of a, has eṣaḥ at
end of b, and in c has ghoṣā and śrṇvire. Pāda d has a number
of variants, very familiar, such as tasmāi somāya °, tasmāi te
soma °, tasmāi te deva °, etc.

antārikṣe pathībhir iyamāno ná ná viśati katamās
canāhaḥ |
f28b apām yōniḥ prathamajā ṛtasya kvā sij jātāḥ kútra á
babhūva |

Read iyamāno ná ní and katamāc in ab; in d read svij, and
probably kuta.

This stanza also occurs GB. 1. 2. 8; in a GB. has hriyamāno,
with variant reading hī°. RV. and GB. have viśate in b. In
c RV. has sakhā for yonih, and ṛtāvā.

antarikṣe patayantaṁ vāta tvām āśum āśubhi |
paśyanti sarve cakṣuṣā na sarve manasā viduḥ

Read āśubhiḥ in b.

The second hemistich as here appears Ś. 10. 8. 14.

upatrikaṁ saṁ ca vi ca tra trir yemaṁ caturekajaṁ |
taṁ mātariśvānaṁ devaṁ divo devāvāsrjaṁ z 1 z

T reads viśatra trir ye pañca °.

In d read devā avāsrjan. The stanza is No. 6, the hymn No. 1.

For b it might be possible to read trir ye pañca catur
ekajaṁ, but aside from the possibility of vicitraṁ I see no way
to remedy pāda a.

108.

Ś. 19. 20.

apām niduṣ pāurūṣeyaṁ vadhām sad indrāgnī dhātā
sāvitā vīhaspātīḥ
sómo rāja várūṇo aśvínā yamaḥ pūṣāsmān pari pātu
mrtyoh

Read: ápa ny ādhuṣ pāúruṣeyaṁ vadhām yám indrāgnī dhātā
savitā vīhaspātīḥ |
sómo rāja várūṇo aśvínā yamaḥ pūṣāsmān pári pātu
mrtyóh z 1 z

The reading given is that of Ś., to which it seems the Pāipp.
must be assimilated.

yáni dākārā bhúvanasya yas pátīḥ prajāpatir mātárisvā
prajābhyah
pradísó yáni vasáte díśas ca táni varmāṇi bāhuláni
santu z

Read: yáni cakāra bhúvanasya yás pátīḥ prajāpatir mātárisvā
prajābhyah |
pradísó yáni vasáte díśas ca táni vármāṇi bahuláni
santu z 2 z

Ś. adds me after táni in d.

yat tanuṣv anahyanti devā virāja yodhinā |
indro yaś cakre varma tasmāt pātu viśvataḥ |

Read: yat tanuṣv anahyanta devā virājo yodhinaḥ |
indro yac cakre varma tad asmān pātu viśvataḥ z 3 z

Ś. adds te after yat in a, and has rājyāya in b: in d there
seems to be nothing else but to adopt the reading of Ś.

varma se dyāvāpṛthivī varmāhur varma sūryah |
varma me viśve devāḥ kṛṇvā mā prāpat pratīcīkā z 2 z

Read me in a, varmāhar in b, in c probably kṛṇvan or kran
and in d mā mā °. The stanza is No. 4 and the hymn No. 2.

Ś. has kran in c. The first hemistich as here also occurs Ś. 8.
5. 18ab, and with varmāgnir in b in AŚ. 1. 2. 1; ApŚ. 14. 26. 1.

109.

RV. 6. 74; MS. 4. 11. 2.

somārudrā ví vṛhataṁ víṣūcīs ámīvā yá no gáyam āvi-
vésa |

bádethāṁ dveṣo nírṛtiṁ ca parācāiṣ kṛtām cid énaṣ prá
mumuktim asmát. |

Read: sómārudrā ví vṛhataṁ víṣūcīm ámīvā yá no gáyam ā
vivésa |

bádhethāṁ dvéṣo nírṛtiṁ ca parācāiṣ kṛtām cid énaṣ prá
mumuktaṁ asmát z 1 z

This stanza also occurs Ś. 7. 42. 1; TS. 1. 8. 22. 5; KS. 11. 12. In c Ś. has dūraṁ for dveṣo, the others are bádethāṁ nírṛtiṁ parācāis. For d Ś. and TS. read as here, the others asme bhadrā sāusṛavasāni santu.

tigmāyudhāu tigmáhetī suśéva sómārudrāv iha su mṛdā-
tān naḥ

prá no mucataṁ duritāvadyád gopāyātaṁ nas sumanas-
yāmānāuḥ z

T has mṛdatām in b.

In b read ° ihá sú mṛdataṁ naḥ, in c no muñcataṁ duritā °, and in d °mānāu.

RV. and MS. have suśevāu in a: RV. has ° varuṇasya pāsād in c and °mānā in d; MS. has mumuktaṁ asmān grāsītān abhīke pra yacchataṁ vṛṣaṇā śāntamāni for cd.

sómārudrā dhārāyetham asūryāṁ jīvāsiṣṭvāv áram aṣṇu-
vātāi |

yuvām no dhattām iha bhéṣajāni prá yacchataṁ víṣaṇā
jéttāni z

Read: sómārudrā dhārāyethām asuryāṁ ví vām iṣṭāv áram
aṣṇuvātāi |

yuvām no dhattam ihá bheṣajāni prá yacchataṁ vṛṣaṇā
jétvāni z 3 z

KS. 11. 12 also has this stanza. The other versions are alike, and for b they have pra vām iṣṭayo 'ram aṣṇuvantu: for cd dame-dame sapta ratnā dadhānā śāṁ no bhūtaṁ dvipade śāṁ catuṣpade. For d as here cf. under st. 2.

sómārudrā yuvām asmāsv antas tanūṣi víśva bheṣajāni
dhattam |
f29a áva syataṁ muñcate kíṁ cit éno āṅgeṣu báddham utá
yád díṣatte z 3 z

Read: sómārudrā yuvām asmāsv antás tanūṣu víśvā bheṣajāni
dhattam |
áva syataṁ muñcātaṁ kíṁ cid éno āṅgeṣu baddhám
utá yád mṛśáte z 4 z 3 z

This stanza occurs Ś. 7. 42. 2 and the other texts as for st. 1.
All these versions are alike: in a they have ° etāny asme, in b
they transpose the first two words, in c they have ° yan no asti
(Ś. asat), and for d tanūṣu baddham kṛtam eno asmat.

110.

Ś. 19. 58. 1-4.

ghṛtāsya yūtis sūmanās sudévās saṁvatsarām havīṣā vár-
dhayantī |
śrótraṁ cákṣuṣ prāṇa áchinno no stv ácchinna hváyam
āyuṣā várcasā z

For a a reading not improbable is ghṛtāsya jūtis sumánās
sudevā; possibly the reading of Ś. is better, ° samānā sádeva,
the Ś. mss. giving samanā sádevās. For cd read śrótraṁ cák-
ṣuṣ prāṇó ácchinno no 'stv ácchinnā vayám āyuṣo várcasaḥ.

ápāsmān prāṇó hváyatām úpa vayam prāṇó hāvāmahe |
váreo jagrāha pṛthivyāntárikṣam várcas sómo vṛhaspá-
tir bíbharti |

Read: úpāsmān prāṇó hvayatām úpa vayam prāṇam hāvāmahe |
váreo jagrāha pṛthivī antárikṣam várcas sómo vṛhaspá-
tir bibharti z 2 z

Ś. has in d ° vṛhaspatir dhartā.

vārcasā dyāvṛpṛthivī saṁgrāṇī babbhūvāthu | váreo gr̥hī-
tvā pṛthivīm ānu sám carema |
yásasā gávo gopates úpa titiṣṭhanty áyatīr yáso gr̥hītvā
pṛthivīm ānu sám carema |

For a read várcaso dyāvāpṛthivī saṁgrāhaṇī babbhūvathur and
omit colon; in c read gópatim and tiṣṭhanty, in b and d anu.

vrajām kṛṇvadhvañ sá hí vo nṛpāṇo vārma sīdyadhvañ
 bahulá prthúni |
 púnaṣ kṛṇúdhvas áyasīr ásrṣṭa sá vas suśroś camasó
 dṛhātā tīm z 4 z

Read: vrazām kṛṇudhvañ sá hí vo nṛpāṇo vārmā sīvyadhvañ
 bahulá prthúni |
 púras kṛṇudhvañ áyasīr ádhṛṣṭā mǎ vas susroc camasó
 dṛhātā tām z 4 z 4 z

This stanza occurs also RV. 10. 101. 8; KS. 38. 13; ApŚ. 16. 14. 5; these have varma in b, while Ś. has varmā as here.

111.

nyad vátó vāti nyak tapati sūryaḥ
 nīcīnam aghnyá duha nyag bhavātu tre viṣam.

T has te in d.

In a read nyàg vátó, in b nyàk, in c duhe; for d nyàg bhavatu te viṣam.

This stanza occurs Ś. 6. 91. 2 and RV. 10. 60. 11. In a RV. has va vāti, in d it and Ś. have rapaḥ.

ní gāvo goṣṭhe asadan ni vatsa ṭitām dyām
 ny anmayo nadīnām ny ucchuṣmā rasānām z 1 z

T gives ny andayo in c.

In c read ūrmayo: for b I have no suggestion.

With this stanza may be compared Ś. 6. 52. 2 and RV. 1. 191. 4: Ś. reads ni gāvo goṣṭhe asadan ni mṛgāso avikṣata | ny ūrmayo nadīnām ny adṛṣṭā alipsata; RV. gives abd thus, but for c it has ni ketavo janānām.

ahīnām ekānām sam hí śīrṣāṇy agrabhañ hṛdañ sahas-
 rabāhuḥ
 parī dravyā ni jamahe viṣam turāṇā viṣāmarukṣatām
 uta |
 kṛṇomi viśvañ bheṣajam āheyam arasañ viṣam z 5 z

The ms. corrects dr to bhy or dy in dravyā.

I have no suggestion here.

112.

īmātarāu savāsīnāu varecasūñje ahañ sam anāmahy ena-
 yor vado
 yathā na bahavo viduḥ

varcasā pīnā pṛthivī sūryeṇottabhitā dyāuḥ
 tviṣīyām paśyāso vā te tāny acche samāurvā |
 f29b veda vāi vām nāmadheyam jigavām aparājitaṁ prajāṁ
 ca bahvīm ā śāse
 rāṣṭram candrābhirakṣitaṁ vidūṣī vām nāmadheyam
 aśvinā sārgham madhu |
 sūriṇa cakṣu | rbhūtānām prajāṁ dhārayitaṁ mayi
 rasiṁ dhārayataṁ mayi śatrapā vy a tanomy rghbhyām
 jaghanena ca |
 tasmin yo badhyate bandhe ma me astu niyakṣakaḥ z z z
 oṁ sa me astu nikṣakaḥ z z
 ity atharvavede pāipalādaśākhāyām prathamakāṇḍas
 samāptaḥ z z

This seems to be a prayer to the Aśvins for prosperity, with a suggestion of healing charms in the last hemistich. A few emendations may be made. In the first stanza read varcasāñje, perhaps vedo, and yathā no. In the third, we might read jigīvad, and cendrā°; the next two pādas are good individually but to get them into connection seems impossible. At the beginning of the fourth, sūryo vāi cakṣur seems not impossible; read dhārayataṁ and rayiṁ; from śatrapā on all seems hopeless. In the first writing of the final pāda read sa; niyakṣakaḥ seems hopeless.

In the colophon we should read pāipalāda°.

VITA.

LEROY CARR BARRET was born on March 11, 1877, at Cape Girardeau, Mo. He is a member of the Presbyterian church, in which denomination his father is a minister.

He attended grammar and high school in Little Rock, Ark., and spent two years in the Little Rock Academy for Boys. In 1894 he entered Washington and Lee University, at Lexington, Va., and received the A.B. degree in 1897; receiving the Mapleson Scholarship he returned and received the M.A. degree in 1898. The next year was spent in Lexington teaching and beginning graduate work. After another year of teaching, he entered the Johns Hopkins University, in 1900, and did graduate work in Sanskrit, Latin and Greek, following courses under Professors Bloomfield, Gildersleeve, Smith, Sutphen, and Miller; also a course in Italic Dialects under Dr. C. D. Buck at the University of Chicago. He is grateful to these instructors for their inspiring, profitable and much enjoyed teachings; to Professors Bloomfield, Smith and E. W. Fay, of the University of Texas, he is especially indebted.

He was appointed Fellow in Sanskrit at Johns Hopkins in 1901, and again in 1902.

